Proper Lessons to be read for the first Lessons; both at Morning and Euening prayer, on the Sundayes thorowout the yeere, and for some also the second Lessons.

Sundayes of Aduent.	Mattens.	Euensong.
The first.	Esai. i.	Esai. ii.
ii	v	xxiiii.
iii	xxv	xxvi
iiii	xxx	xxxii

Sundayes after Christmas.	Mattens.	Euensong.
The first.	Esai. xxxvii	Esai. xxxviii.
ii	xli	xliii

Sundayes after the Epiphany.	Mattens.	Euensong.
The first.	Esai. xliiii.	Esai. xlvi.
ii	li	liii
iii	lv	lvi
iiii	lvii	lviii
v	lix	lxiii

	Mattens.	Euensong.
Septuagesima.	Genesis i.	Genesis ii.
Sexagesima.	Genesis iii.	vi.
Quinquagesima	Genesis ix.	xii.
Lent.		
First Sunday.	Genesis xix.	Genesis xxii.
ii	xxvii	xxxiiii.
iii	xxxix.	xlii.
iiii	xliii.	xlv.
v	Exodus iii.	Exodus.v.
vi	ix	x
Easter day.	Mattens.	Euensong.
First Lesson.	Exodus xii.	Exodus.xiiii.
Second Lesson.	Roma.vi.	Actes.i.

Sundayes after Easter.

The first.	Numeri.xvi.	Numeri.xxii.
ii	xxiii.	xxv
iii	Deut.iiii.	Deut.v.
iiii	vi	vii
v	viii	ix
Sunday after		
Ascension day.	Deut.xii.	Deut.xiii.
Whitsunday.		
First Lesson.	Deut.xvi.	Wisedome.i.
Second Lesson.	Actes.x. Then Peter opened his mouth, &c.	Actes.xix. It fortuned when Apollo, &c. (vnto) After these.

Trinitie Sunday.	Mattens.	Euensong.
First Lesson.	Gene.xviii.	Iosue.i.
Second Lesson.	Matth.iii.	

Sundayes after Trinitie.

The first.	Iosue.x.	Iosu.xxiii.
ii	Judic.4.	Judic.v.
iii	i.Sam.ii.	i.Sam.iii.
iiii	xii.	xiii
v	xv	xvii
vi	ii.Sam.xii.	ii.Sam.xxi.
vii	xxii	xxiiii
viii	i.King.xiii.	i.King.xvii.
ix	xviii	xix
x	xxi	xxii
xi	ii.King.v.	ii.King.ix.
xii	x	xviii
xiii	xix	xxiii
xiiii	Jerem.v.	Jere.xxii.
xv	xxxv	xxxvi
xvi	Ezechiel.ii.	Ezech.xiiii.
xvii	xvi	xviii
xviii	xx	xxiiii
xix	Daniel.iii.	Daniel.vi.
xx	Joel.ii.	Micah.vi.
xxi	Abacuc.ii.	Prou.i.
xxii	Prou.ii.	iii
xxiii	xi.	xii

Sundayes after Trinity.	Mattens.	Euensong.
xriiii	Pro. xiii.	Pro. xiiii.
xrv	xv	xvi
xrvi	xvii	xix

Lessons proper for holy dayes.

	Mattens.	Euensong.
Saint Andrew.	Pro. xx.	Pro. xxi.
Saint Thomas the Apostle.	xxiii.	xxiiii.
Nativity of Christ.		
First Lesson.	Esai. ix.	Esai. vii. God spake once gaine to Ahaz,
Second Lesson.	Luke ii. vnto, And vnto men good will.	Titus. iii. The kindne and loue, &c.
Saint Steuen.		
First Lesson.	Pro. xxviii.	Eccle. iiii.
Second Lesson.	Actes vi. and vii. Steuen full of fayth and pow- er, &c. vnto And when xl.	Actes. vii. And when xl. y were expired, appeared vnto ses, &c. (vnto) uen full of the Ghost, &c.
Saint John.	yeeres, &c.	
First Lesson.	Eccle. 5.	Eccle. vi.
Second Lesson.	Apo. i.	Apoc. xxii.

	Mattens.	Euenſong.
Innocents day.	Iere.xxxi.vnto Moreouer I heard Ephraim.	Wiſdom.i.
Circumciſion.		
Firſt Leſſon.	Geneſis xvii.	Deut.x. And now Iſrael, &c.
Second Leſſon.	Roman.ii.	Coloſſians.ii.
Epiphanie.		
Firſt Leſſon.	Eſai.lx.	Eſai.xlix.
Second Leſſon.	Luke.iii.vnto So that he was ſuppoſed to be the ſonne of Joſeph.	John.ii.vnto After this he went to Capernaum.
Conuerſion of S.Paul.		
Firſt Leſſon.	Wiſedome v.	Wiſedome.vi.
Second Leſſon.	Actes.xxii. vnto They heard him.	Actes.xxvi.
Purification of Marie.	Wiſedome ix.	Wiſedome.xii.
Saint Matthie	Wiſedome.xix.	Eccle.i.
Annunciation of our Ladie.	Eccle. ii.	Eccle.iii.

	Mattens.	Euensong.
Wednesday before Easter.	Osee.xiii.	Osee.xiiii.
Thursday before Easter.	Daniel.ix.	Iere.xxxi.
Good Fryday.	Genesis xxii.	Esa.liii.
Easter Euen.	Zacha.ix.	Exod.xiii.
Munday in Easter weeke.		
First Lesson.	Exodus.xvi.	Exodus.xvii.
Second Lesson.	Matth.xxviii.	Actes.iii.
Tuesday in Easter weeke.		
First Lesson.	Exod.xx.	Exodus.xxxii.
Second Lesson.	Luke.xxiiii.vnto And behold two of them.	i.Cor.xv.
Saint Marke.	Eccle.iiii.	Eccle.v.
Philip & Iacob.	Eccle.vii.	Eccle.ix.
Ascension day.	Deut.x.	ii.king.ii.
Munday in Whitson weeke.		
First Lesson.	Gene.xi.vnto These are ỳ generatiõs of Sẽ.	Nume.xi.gather vnto me 70. men, & vnto Moses and the Elders returned.
Second Lesson.	i.Cor.xii.	
Tuesday in Whitson weeke	i.king.xix. Dauid came to Samuel, &c.	Deut.xxx.

	Mattens.	Euensong.
S. Barnabe.		
First Lesson.	Eccle. x.	Eccle. xii.
Second Lesson.	Actes. xiiii.	Actes. xv. vnto After certaine dayes.
S. Iohn Bapt.		
First Lesson.	Mala. iii.	Mala. iiii.
Second Lesson.	Matthewe. xiii.	Matth. xiiii. vnto When Iesus heard.
Saint Peter.		
First Lesson.	Ecclu. xv.	Ecclu. xix.
Second Lesson.	Actes. iii.	Actes iiii.
Saint Iames.	Ecclu. xxi.	Ecclu. xxiii
S. Bartholo.	xxv	xxix
S. Matthewe.	xxxv	xxxviii
S. Michael.	xxxix	xliiii
S. Luke.	li	Iob. i.
Simon & Iude.		
First Lesson.	Iob. xxiiii. xxv	xlii
All Saintes.		
First Lesson.	Wisdo. iii. vnto Blessed is rather the barren.	Wisdo. v. vnto His ielousie also
Second Lesson.	Hebr. xi. xii. Saintes by fayth, vnto, If you endure chastening.	Apocal. xix. vnto And I sawe an Angel stand.

Proper Pſalmes on certaine dayes.

	Mattens.	Euenſong
Chriſtmas day.	Pſal xix. xlv. lxxxv.	lxxxix. cx. cxxxii.
Eaſter day.	ii lvii cxi	cxiii cxiiii cxviii
Aſcenſion day.	viii xv xxi	xxiiii lxviii cviii
Whitſunday.	xlv xlvii	ciiii cxlv

¶ The

¶ The Table and Kalender expreſſing the order of the Pſalmes and Leſſons to be ſaid at Morning and Euening prayer throughout the yeere, except certaine proper feaſts, as the Rules following more plainely declare.

The order how the Pſalter is appointed to be read.

THe Pſalter ſhalbe read through once euery Moneth. And becauſe that ſome Moneths be longer then ſome other be, it is thought good to make them euen by this meanes.

To euery Moneth ſhalbe appointed (as concerning this purpoſe) juſt xxx. dayes.

And becauſe January and March hath one day aboue the ſaid number, & Febzuary which is placed betweene them both, hath onely xxviii. dayes: Febzuary ſhal bozow of either of the Monethes of January and March, one day: And ſo the Pſalter which ſhall bee read in Febzuary, muſt begin the laſt day of January, and end the firſt day of March.

And whereas May, July, Auguſt, October, & December, haue xxxi. dayes apiece: it is ozdered that the ſame Pſalmes ſhall bee read the laſt day of the ſayde Monethes, which were read the day befoze: ſo that the Pſalter may begin again the firſt day of the next Moneth enſuing.

Nowe to know what Pſalmes ſhall bee read euery day, looke in the kalender the number that is appointed foz the Pſalmes, and then find the ſame number in this table, & vpon that number ſhal you ſee what Pſalmes ſhalbe ſaid at Mozning and Euening prayer.

And where the cxix. Pſalme is diuided into xxii. pozcions, and is ouerlong to be read at one time: it is ozdered, that at one time ſhall not be read aboue foure oz fiue of the ſaid pozcions, as you ſhal perceiue to be noted in the Table befoze.

And

And here is also to be noted, that in this table, and all other partes of the seruice, where any Psalmes are appointed, the number is expressed after the great English Bible, which frō the ix. Psalme, vnto the Cxlviii. Psalme, following the diuision of the Hebrues, doth vary in number from the common Latin translation.

These to be obserued for holy daies, and none other.

That is to say, All Sundayes in the yere.
The dayes of the feastes of the Circumcision of our Lord Iesus Christ.
Of the Epiphanie.
Of the Purification of the blessed virgin.
Of Saint Matthias the Apostle.
Of the Annunciation of the blessed Virgin.
Of Saint Marke the Euangelist.
Of Saint Philip and Jacob the Apostles.
Of the Ascension of our Lord Iesus Christ.
Of the Natiuitie of Saint John Baptist.
Of Saint Peter the Apostle.
Of Saint Iames the Apostle.
Of Saint Bartholomew the Apostle.
Of Saint Matthew the Apostle.
Of Saint Michael the Archangel.
Of Saint Luke the Euangelist.
Of Saint Simon and Jude the Apostles.
Of all Saintes.
Of Saint Andrew the Apostle.
Of Saint Thomas the Apostle.
Of the Natiuitie of our Lord.
Of Saint Steuen the Martyr.
Of Saint John the Euangelist.
Of the holy Innocents.
Munday and Tuesday in Easter weeke.
Munday and Tuesday in Whitsunweeke.

The

THE PREFACE.

THere was neuer any thing by the wit of mā so well deuised, or so sure established, which in continuance of time hath not bene corrupted: As (amōg other things) it may plainly appeare by the common prayers in the church, commonly called diuine seruice. The first originall and ground whereof, if a man would search out by the auncient fathers, he shal find that the same was not ordeyned but of a good purpose, and for a great aduancement of godlines. For they so ordered the matter, that all the whole Bible (or the greatest part therof) should be read ouer once euery yere, intending thereby that the Clergie, & specially such as were ministers of the Congregation, shoulde by often reading & meditation of Gods word, be stirred vp to godlines themselues, and be more able to exhort other by wholsome doctrine, and to confute them that were aduersaries to the trueth: and further, that the people (by dayly hearing of holy scripture read in the Church) should continually profit more and more in the knowledge of God, and be the more enflamed with the loue of his true religion. But these many yeeres passed, this godly and decent order of the ancient fathers hath beene so altered, broken, and neglected, by planting in vncertaine stories, legendes, respondes, verses, vaine repetitions, commemorations, and synodals, that commonly when any booke of the Bible was begun, before three or foure Chapters were read out, all the rest were vnread. And in this sort the booke of Esai was begunne in Aduent, and the booke of Genesis in Septuagesima: But they were only begun, and neuer read through. After a like sort were other bookes of holy

Scripture

is euidently grounded vpon ỹ same, & that in such a language and order, as is most ease and plaine for the vnderstanding both of the readers and hearers. It is also more commodious, both for the shortnes thereof, and for the plainnesse of the order, and for that the rules be few and ease. Furthermore, by this order the Curates shall need none other bookes for their publique seruice, but this booke and the Bible. By the meanes whereof the people shal not be at so great charges for bookes, as in times past they haue bene.

And where heretofore there hath bene great diuersitie in saying & singing in Churches within this realme, some following Salisburie vse, some Hereford vse, some the vse of Bangor, some of Yorke, and some of Lincolne: Now from henceforth all the whole Realme shal haue but one vse. And if any would iudge this way more painfull, because that all things must be read vpon the booke, whereas before by the reason of so often repetition, they could say many things by heart: If those men wil weigh their labour, with the profit & knowledge which dayly they shall obteyne by reading vpon the booke, they wil not refuse the paine, in consideration of the great profit that shall ensue thereof.

And forasmuch as nothing can almost be so plainly set forth, but doubts may rise in the vse and practising of the same: To appease all such diuersitie (if any arise) and for the resolution of all doubts concerning the maner how to vnderstand, do, and execute the things conteined in this booke: The parties that so doubt, or diuersly take any thing, shall alway resort to the bishop of the Diocesse, who by his discretion shal take order for the quieting & appeasing of the same, so that the same order be not cõtrary to any thing contayned in this booke. And if the Bishop of the diocesse be in any doubt, then he may sẽd for the resolutiõ therof vnto the Archbishop.

Though it be appointed in the afore written preface, that all things shalbe read and sung in the Church in the English tongue, to the ende that the congregation may be thereby edified: yet it is not meant, but when men say Morning and Euening prayer priuately, they

may

Scripture vsed. And moreouer, whereas Saint Paul woulde haue such language spoken to the people in the Church as they might vnderstand, and haue profite by hearing the same: The seruice in the Church of England (these many yeres) hath bene read in Latine to the people, which they vnderstoode not, so that they haue heard with their eares only, & their heartes, spirit, and mind haue not bene edyfyed thereby. And furthermore, notwithstanding that the auncient fathers haue deuided the Psalmes into seuen portions, whereof euery one was called a Nocturne: Now of late time a fewe of them haue bene dayly sayde, and oft repeated, and the rest vtterly omitted. Moreouer, the number and hardnes of the rules called the Pye, and the manifold changings of the seruice, was the cause, that to turne the booke onely was so hard and intricate a matter, that many tymes there was more busynesse to find out what should be read, then to reade it when it was found out.

These inconueniences therefore considered, here is set forth such an order, whereby the same shalbe redressed. And for a readinesse in this matter, here is drawne out a Kalender for that purpose, which is plaine and easie to be vnderstanded, wherein (so much as may bee) the reading of holy scriptures is so set forth, that all thynges shalbe done in order, without breaking one piece thereof from another. For this cause be cut off Anthemes, Respondes, Inuitatories, & such like thynges, as did breake the continuall course of the reading of the Scripture. Yet because there is no remedie, but that of necessitie there must be some rules, therefore certaine rules are here set forth, which as they be few in number, so they be plaine and easie to bee vnderstanded. So that here you haue an order for prayer (as touching the reading of holy scripture) much agreeable to the mind and purpose of the old fathers, & a great deale more profitable & cõmodious thẽ that which of late was vsed. It is more profitable, because here are left out many things, whereof some be vntrue, some vncertaine, some vaine & superstitious, & it is ordeined, nothing to be read, but the very pure Word of God, the holy scriptures, or that which

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may say the same in any language that they themselues
do vnderstand.

And all Priests and Deacons shalbe bound to say
dayly the Morning & Euening prayer, either priuately
or openly, except they be let by preaching, studying of di
uinitie, or by some other vrgent cause.

And the Curate that ministreth in euery parish
Church or Chappel, being at home, and not being o
therwise reasonably letted, shall say the same in the pa
rish Church or Chappel, where he ministreth, and
shall toll a bell thereto a conuenient time be-
fore he begin, that such as be disposed
may come to heare Gods
word, and to pray
with him.

A

¶ An Act for the Vniformity of Common Prayer, and Seruice in the Church, and Administration of the Sacraments.

WHere at the death of our late Sourreigne Lord, King Edward the sixth, there remained one vniforme order of Common Seruice and Prayer, and of the Administration of Sacraments, Rites, and Ceremonies in the Church of England, which was set forth in one Booke, entituled, The Booke of Common prayer, and Administration of Sacraments, and other Rites and Ceremonies in the Church of England, authorised by Act of Parliament, holden in the fifth and sixth yeeres of our said late Soueraigne Lord King Edward the sixth, entituled, An Act for the Vniformity of Common Prayer, and Administration of the Sacraments: the which was repealed and taken away by Act of Parliament, in the first yeere of the reigne of our late Soueraigne Lady Quéene Mary, to the great decay of the due honour of God, and the discomfort to the professors of the Trueth of Christs Religion.

Bee it therefore enacted by the authority of this present Parliament, That the said Statute of repeale, and euery thing therein conteined, onely concerning the said Booke, and the Seruice, Administration of Sacraments, Rites, and Ceremonies, contained or appointed, in, or by the said Booke, shalbe void and of none effect, from, and after the Feast of the Natiuity of S. Iohn Baptist next comming. And that the said Booke, with the order of Seruice, and of the Administration of Sacraments, Rites, & Ceremonies, with the alteration and additions therein added, and appointed by this Statute, shall stand and be, from, and after the said Feast of the Natiuity of Saint Iohn Baptist, in full force and effect, according to the tenour and effect of this Statute: any thing in the aforesaid Statute of repeale to the contrary notwithstanding.

And further bee it enacted by the Queenes Highnesse, with the assent of the Lords and Commons of this present Parliament assembled, and by the authority of the same, that all and singuler Ministers, in any Cathedrall, or Parish Church, or other place within this Realme of England, Wales, and the Marches of the same, or other the Queenes Dominions, shall from and after the Feast of the Natiuity of S. Iohn Baptist next comming, be bounden to say & vse the Mattens, Euensong, celebration of the Lords Supper, and Administration of each of the Sacraments, and all their Common and open prayer, in such order and forme as is mentioned in the said Booke, so authorized by Parliament, in the fifth and sixt yeres of the Reigne of King Edward the sixt, with such alteration or addition of certaine Lessons to bee vsed on euery Sunday in the yeere, and the forme of the Litany altered and corrected, & two sentences onely added in the delyuerie of the Sacra-

ment to the Communicants, and none other, or otherwise. And th
if any maner of Parson, Vicar, or other whatsoeuer Minister, th
ought or should sing or say Common Prayer mentioned in the sai
Booke, or minister the Sacraments, from and after the feast of th
Natiuitie of S. Iohn Baptist next comming, refuse to vse the sai
Common prayers, or to minister the Sacraments in such Cathedra
or Parish Church, or other places, as hee should vse to minister th
same, in such order and forme as they bee mentioned and set forth i
the said Booke, or shall wilfully or obstinately, standing in the sam
vse any other Rite, Ceremony, Order, Forme, or manner of celebra
ting of the Lords Supper, openly or priuily, or Mattens, Euen
song, Administration of the Sacraments, or other open Prayer
then is mentioned and set forth in the said Booke (Open prayer i
& thorowout this said Act, is meant that praier, which is for oth
to come vnto or heare, either in common Churches or priua
Chappels, or Oratories, commonly called, The Seruice of th
Church) or shall preach, declare, or speake any thing in the derog
tion, or depraiuing of the said Booke, or any thing therein contein
or of any part thereof, and shall bee thereof lawfully conuicted, a
cording to the Lawes of this Realme, by verdict of twelue men,
by his owne confession, or by the notorious euidence of the fact: sh
lose and forfeit to the Queenes Highnesse, her Heires and Succe
sors, for his first offence the profit of all his Spirituall Benefices
Promotions, comming, or arising in one whole yeere next after h
conuiction: And also that the person so conuicted, shall for the sam
offence suffer imprisonment by the space of sixe moneths, witho
Baile or maineprise. And if any such person, once conuict of any
fence concerning the Premisses, shall after his first conuiction e
soones offend, and bee thereof in forme aforesaid, lawfully conuic
that then the same person shall for his second offence suffer imp
sonment by the space of one whole yeere, & also shall therefore be
priued ipso facto of all his spirituall promotions. And that it sh
be lawfull to all Patrons, or Donours of all and singuler the sa
Spirituall Promotions, or of any of them, to present or coll
to the same, as though the person or persons so offending w
dead. And that if any such person or persons, after he shall bee th
conuicted in forme aforesaid, shall offend against any of the prem
ses the third time, and shall be thereof, in forme aforesaid, lawfu
conuicted: that then the person so offending, and conuicted the th
time, shall be depriued ipso facto of all his Spirituall promotion
and also shall suffer imprisonment during his life.

And if the person that shall offend, and [illegible] conuict in forme
foresaid, concerning any of the premisses, shall not bee Benefic
nor haue any Spirituall promotion: that then the same person
offending, and conuict, shall for the first offence suffer imprisonm
during one whole yeere next after his said conuiction, with

Ba

Baile or mainepryle. And if any such person, not having any Spirituall promotion, after his first conuiction, shall eftsoones offend in any thing concerning the premisses, and shall, in forme aforesaid, be thereof lawfully conuicted: that then the same person shall, for his second offence, suffer imprisonment during his life.

And it is ordeined and enacted by the authoritie aboue said, that if any person or persons whatsoeuer, after the said feast of the Natiuitie of S. Iohn Baptist next comming, shall in any Enterludes, Playes, Songs, Rimes, or by other open words, declare or speake any thing in the derogation, deprauing, or despising of the same Booke, or of any thing therin conteined, or any part thereof, or shall by open fact, deed, or by open threatnings, compell, or cause, or otherwise procure, or maintaine any Parson, Vicar, or other Minister, in any Cathedrall or Parish Church, or in Chappel, or in any other place, to sing, or say any Common and Open prayer, or to minister any Sacrament, otherwise, or in any other maner and forme then is mentioned in the said Booke, or that by any of the said meanes, shall vnlawfully interrupt or let any Parson, Vicar, or other Minister, in any Cathedrall or Parish Church, Chappell, or any other place, to sing or say Common and Open prayer, or to minister the Sacraments, or any of them in such maner and forme as is mentioned in the said Booke: that then euery such person, being thereof lawfully conuicted in forme aboue said, shall forfeit to the Queene our Soueraigne Lady, her heires and successours, for the first offence an hundred markes. And if any person or persons, being once conuict of any such offence, eftsoones offend against any of the last recited offences, and shall in forme aforesaid, be thereof lawfully conuict: that then the same person so offending and conuict, shall for the second offence forfeit to the Queene our Soueraigne Lady, her heires and successours foure hundred markes. And if any person, after he, in forme aforesaid shall haue been twise conuict of any offence concerning any of the last recited offences, shall offend the third time, and be thereof, in forme aboue said, lawfully conuict: that then euery person so offending and conuict, shall for his third offence forfeit to our Soueraigne Lady the Queene all his goods and chattels, and shall suffer imprisonment during his life. And if any person or persons, that for his first offence concerning the premisses, shall be conuict in forme aforesaid, doe not pay the summe to bee payd by vertue of his conuiction, in such maner and forme as the same ought to be payed, within sixe weekes next after his conuiction: that then euery person so conuict, and so not paying the same, shall for the same first offence, in stead of the said summe, suffer imprisonment by the space of sixe moneths, without baile or mainepryle. And if any person or persons that for his second offence, concerning the premisses, shall bee conuict in forme aforesaid, doe not pay the said summe to be payd by vertue

of his conuiction and this Statute in such maner and forme as th
same ought to be payed, with in six weekes next after his said s
cond conuiction: that then euery person so conuicted, and n
paying the same, shall for the same second offence in the stead of t
said summe suffer imprisonment during twelue moneths witho
bayle or mainprise. And that from & after the said Feast of the Na
tiuitie of S. Iohn Baptist next comming, all and euery pers
and persons inhabiting within this Realme, or any other th
Queenes Maiesties Dominions, shall diligently & faithfully, h
uing no lawfull or reasonable excuse to bee absent, endeuour ther
selues to resort to their parish Church or Chappell accustome
or vpon reasonable let thereof, to some vsuall place, where Comm
Prayer and such Seruice of God shall be vsed in such time of le
vpon euery Sunday, and other dayes ordained and vsed to be ke
as holy dayes: and then and there to abide orderly and sober
during the time of Common Prayer, preachings, or other Seruic
of God, there to be vsed or ministred, vpon paine of punishme
by the censures of the Church: and also vpon paine that euery p
son so offending, shall forfeit for euery such offence twelue pence
be leuied by the Church wardens of the Parish where such offen
shall be done, to the vse of the poore of the same Parish, of the good
lands and tenements of such offender by way of distresse. And
due execution hereof, the Queenes most excellent Maiestie, t
Lords temporall, and all the Commons in this present Parli
ment assembled, doe in Gods Name earnestly require and char
all the Archbishops, Bishops, and other Ordinaries, that they sh
endeuour themselues to the vttermost of their knowledges, that t
due and true execution hereof may be had throughout their D
cesse, and Charges, as they will answere before God, for such ou
and plagues wherewith Almighty God may iustly punish his pe
ple for neglecting his good and wholesome Law. And for the a
thoritie in this behalfe, be it further enacted by the authority afo
said, That all and singuler the same Archbishops, Bishops, and
other their officers exercising Ecclesiasticall Iurisdiction, as w
in place exempt as not exempt, within their Diocesse, shall ha
full power and authoritie by this Act, to reforme, correct, and p
nish by censures of the Church, all and singuler persons, wh
shall offend within any their Iurisdictions or Diocesse, after t
said Feast of the Natiuitie of Saint Iohn Baptist next commi
against this Act & Statute: any other Law, Statute, priuiledg
libertie or prescription heretofore made, had, or suffered to the co
trary notwithstanding.

And it is ordeined, and enacted by the authoritie aforesai
That all and euery Iustices of Oyer and Determiner, or Iu
ces of Assise, shall haue full power and authority in euery of th
open and generall Sessions, to enquire, heare, and determine a

and all maner of offences that shall bee committed or done contrary to any Article contained in this present Act, within the limits of the Commission to them directed, and to make Processe for the execution of the same, as they may doe against any person being indicted before them of trespasse, or lawfully convicted thereof.

Provided alwaies, and bee it enacted by the authority aforesaid, That all and every Archbishop, and Bishop, shall or may at all time or times, at his libertie and pleasure, joyne and associate himselfe, by vertue of this Act, to the said Justices of Oyer and Determiner, or to the said Justices of Assise, at every of the said open and generall Sessions to bee holden in any place within his Diocesse, for and to the enquiry, hearing and determining of the offences aforesaid.

Provided also, and bee it enacted by the Authoritie aforesaid, That the Bookes concerning the said Service, shall at the costs and charges of the Parishioners of every Parish and Cathedrall Church be attained and gotten before the said Feast of the Nativitie of Saint Iohn Baptist next following: and that all such Parishes and Cathedrall Churches, or other places where the said Bookes shall bee attained and gotten before the said Feast of the Nativitie of Saint Iohn Baptist, shall within three weekes next after the said Bookes so attained and gotten, use the said Service, and put the same in use according to this Act.

And bee it further enacted by the authority aforesaid, That no person or persons shall be at any time hereafter impeached, or otherwise molested, or for or by any of the offences above mentioned, hereafter to bee committed or done contrary to this Act, unlesse he or they so offending, bee thereof indicted at the next generall Sessions to be holden before any such Justices of Oyer and Determiner, or Justices of Assise, next after any offence committed or done contrary to the tenour of this Act.

Provided alwayes, and be it ordeined and enacted by the authority aforesaid, that all and singuler Lords of the Parliament, for the third offence above mentioned shall bee tried by their Peeres.

Provided also, and be it ordeined and enacted by the authority aforesaid, That the Maior of London, and all other Maiors, Bailifes, and other head-officers, of all and singuler cities, Borroughs and townes corporate, within this Realme, Wales, and the marches of the same to the which Justices of Assise doe not commonly repaire, shall have full power and authority by vertue of this Act, to enquire, heare and determine the offences aforesaid, and every of them yeerely within fifteene daies after the Feasts of Easter and Saint Michael the Archangel, in like manner and forme as Justices of Assise, and Oyer and Determiner may doe.

Provided alwayes, and bee it ordained and enacted by the authority aforesaid, that all and singuler Arch-bishops and Bishops,

and euery of their Chancellors, Commissaries, Archdeacons, and other Ordinaries, hauing anypeculiar Ecclesiasticall Jurisdiction, shall haue full power and authority, by vertue of this Act, aswell to enquire in their visitation, Synodes, or elsewhere within their Jurisdiction, at any other time and place, to take accusations, and informations of all and euery the things aboue mentioned, done, committed, or perpetrated within the limits of their iurisdiction, and authority, and to punish the same by admonition, excommunication, sequestration or deprivation, or other censures and processes in like forme as heretofore hath beene vsed in like cases by the Queenes Ecclesiasticall Lawes.

Prouided alwayes, and bee it enacted, that whatsoeuer person offending in the premisses, shall for the first offence receiue punishment of the Ordinary, hauing a testimoniall thereof vnder the said Ordinaries seale, shall not for the same offence eftsoones bee conuicted before the Justices: and likewise receiuing for the said first offence punishment by the Justices, he shall not for the same offence eftsoones receiue punishment of the Ordinary: any thing contained in this Act to the contrarie notwithstanding.

Prouided alwaies, and bee it enacted, that such ornaments of the Church, and of the Ministers thereof shall be retained, and be vse, as was in this Church of England by the authority of Parliament in the second yeere of the reigne of King Edward the sixt, vntill the order shall be therein taken by authority of the Queenes Maiestie, with the aduice of her Commissioners, appointed and authorized vnder the great Seale of England, for causes Ecclesiasticall, or of the Metropolitane of this Realme. And also that where there shall happen any contempt or irreuerence to bee vsed in the Ceremonies or Rites of the Church, by the misusing of the order appointed in this Booke: the Queenes Maiestie may by the aduice of the said Commissioners, or Metropolitane, ordaine and publish such further Ceremonies or Rites, as may be most for the aduancement of Gods glory, the edifying of his Church, and due reuerence of Christs holy mysteries and Sacraments.

And be it further enacted by the authoritie aforesaid, That all Lawes, Statutes, and ordinances wherein or whereby any other Seruice, Administration of Sacraments, or common Prayer, is limited, established, or set foorth to be vsed within this Realme, or any other the Queenes Dominions and Countreys, shall from henceforth vtterly bee voyd, and of none effect.

¶ That

Thou art the euerlasting Sonne: of the Father.
When thou tookest vpon thee to deliuer man: thou didst not abhorre the Virgins wombe.
When thou haddest ouercome the sharpenesse of death: thou diddest open the Kingdome of Heauen to all beleeuers.
Thou sittest at the right hand of God: in the glory of the Father.
We beleeue that thou shalt come to be our Iudge.
We therefore pray thee helpe thy seruants: whom thou hast redeemed with thy precious blood.
Make them to bee numbred with thy Saints: in glory euerlasting.
O Lord saue thy people: and blesse thine heritage.
Gouerne them: and lift them vp for euer.
Day by day: we magnifie thee.
And we worship thy Name: euer world without end.
Vouchsafe, O Lord: to keepe vs this day without sinne.
O Lord haue mercy vpon vs: haue mercy vpon vs.
O Lord let thy mercy lighten vpon vs: as our trust is in thee.
O Lord, in thee haue I trusted: let mee neuer bee confounded.

¶ Or this Canticle.

O All ye workes of the Lord, blesse ye the Lord: praise him and magnifie him for euer. Benedicite omnia.
O yee Angels of the Lord, blesse yee the Lord: praise him and magnifie him for euer.
O ye heauens, blesse ye the Lord: praise him and magnifie him for euer.
O ye waters that be aboue the Firmament, blesse ye the Lord: praysle him and magnifie him for euer.
O all yee powers of the Lord, blesse yee the Lord: p him and magnifie him for euer.
O ye Sunne and Moone, blesse ye the Lord: p and magnifie him for euer.
O ye Starres of heauen, blesse ye the Lord: p and magnifie him for euer.
O yee showres and dew, blesse yee the Lord: p and magnifie him for euer.
O ye windes of God, blesse ye the Lord: pray magnifie him for euer.
O yee fire and heate, blesse yee the Lord: pra magnifie him for euer.
O yee Winter and Summer, blesse yee the him and magnifie him for euer.

O ye dewes and frost, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye frost and cold, bleſſe yee the Lord: prayſe him and magnifie him for euer.

O ye yce and snow, bleſſe yee the Lord: prayſe him and magnifie him for euer.

O yee nights and dayes bleſſe yee the Lord: prayſe him and magnifie him for euer.

O ye light and darkeneſſe, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O yee lightnings and clouds, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O let the earth bleſſe the Lord: yea, let it prayſe him and magnifie him for euer.

O ye mountaines and hils, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O all ye greene things vpon the earth, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye welles, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye ſeas and floods, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye Whales, and all that mooue in the waters, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O all ye foules of the ayre, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O all ye beaſts and cattell, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O children of men, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O Iſrael bleſſe the Lord: prayſe him and magnifie him for euer.

O preeſts of the Lord, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O ſeruants of the Lord, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O ſpirits and ſoules of the righteous, bleſſe yee the Lord: prayſe him and magnifie him for euer.

O holy and humble men of heart, bleſſe yee the Lord: prayſe him and magnifie him for euer.

O Ananias, Azarias, and Miſael, bleſſe yee ye the Lord: prayſe him and magnifie him for euer.

Glorie be to the Father, &c.

As it was in the beginning, &c.

The ſecond Leſſon, ſhall be vſed and ſaid, *Benedicite*, as followeth.

Bleſſe

BLessed be the Lord God of Israel, for hee hath visited and redeemed his people. Benedictus. Luke 1.
And hath raised vp a mighty saluation for vs: in the house of his seruant Dauid.
As he spake by the mouth of his holy Prophets: which hath beene since the world began.
That we should be saued from our enemies: and from the hands of all that hate vs.
To performe the mercy promised to our forefathers: and to remember his holy Couenant.
To performe the Oath which he sware to our forefather Abraham: that he would giue vs.
That we being deliuered out of the hands of our enemies: might serue him without feare.
In holinesse and righteousnesse before him: all the dayes of our life.
And thou child shalt be called the Prophet of the Highest: for thou shalt goe before the face of the Lord to prepare his wayes
To giue knowledge of saluation vnto his people: for the remission of their sinnes.
Through the tender mercy of our God: whereby the day spring from an high hath visited vs
To giue light to them that sit in darkenesse, and in the shadow of death: and to guide our feet into the way of peace.

Glory be to the Father, &c.
As it was in the beginning, &c.

¶ Or this 100 Psalme.

BE ioyfull in the Lord all ye lands: serue the Lord with gladnesse, and come before his presence with a song. Iubilate Deo.
Be yee sure that the Lord hee is God, it is hee that hath made vs, and not we our selues: we are his people and the sheepe of his pasture.
Goe your way into his gates with thanksgiuing, and into his Courts with prayse: bee thankefull vnto him, and speake good of his Name.
For the Lord is gracious, his mercy is euerlasting: and his truth endureth from generation to generation.

Glory be to the Father, &c.
As it was in the beginning, &c.

Then shall be said the Creede by the Minister and the people standing.

I Beleeue in God the Father Almighty, Maker of heauen and earth: and in Iesus Christ his onely Sonne our Lord: Which was conceiued by the holy Ghost, borne of the Virgin Mary, suffered vnder Pontius Pilate, was crucified

and buried, hee descended into hell, the third day he ro
gaine from the dead, he ascended into heauen, and sitte
the right hand of God the Father Almighty, from th
shall he come to iudge the quicke and the dead. I belee
the holy Ghost, the holy Catholique Church, the Com
nion of Saints, the forgiuenesse of sinnes, the resurrecti
the body, and the life euerlasting. Amen.

¶ And after that, these prayers following, as well at Eu
Prayer, as at Morning prayer, all deuoutly kneeling, the M
ster first pronouncing with a loud voyce.

The Lord be with you.

Answere.

And with thy spirit.

Minister.

¶ Let vs pray.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

¶ Then the Minister, Clearke, and people shall say the
Prayer in English with a loud voyce.

¶ Our Father which art in heauen, &c.

¶ Then the Minister standing vp shall say.

O Lord shew thy mercy vpon vs.

Answere.

And grant vs thy saluation.

Priest.

O Lord saue the King.

Answere.

And mercifully heare vs when we call vpon thee.

Priest.

Indue thy Ministers with righteousnesse.

Answere.

And make thy chosen people ioyfull.

Priest.

O Lord saue thy people.

Answere.

And blesse thine inheritance.

Priest.

Giue peace in our time, O Lord.

Answere.

Because there is none other that fighteth for vs, but
thee, O God.

Priest.

O make cleane our hearts within vs.

Answere.

And take not thy holy Spirit from vs.

So there is one Father, not three Fathers; one Sonne, not three Sonnes: one holy Ghost not three holy Ghosts.

And in this Trinitie, none is afore or after other: none is greater or lesse then another.

But the whole three persons be coeternall together: and coequall.

So that in all things as is aforesaid: the Unitie in Trinitie, and the Trinitie in Unitie is to be worshipped.

Hee therefore that will be saued: must thus thinke of the Trinity

Furthermore it is necessary to everlasting salvation: that he also beleeve rightly in the incarnation of our Lord Jesus Christ

For the right faith is, that we beleeve and confesse: that our Lord Jesus Christ the Sonne of God, is God and man.

God of the substance of the Father, begotten before the worlds: and man of the substance of his mother borne in the world.

Perfect God, and perfect man: of a reasonable soule, and humane flesh subsisting.

Equal to the Father as touching his Godhead: and inferiour to the Father touching his manhood.

Who although hee be God and man: yet hee is not two, but one Christ.

One, not by conversion of the Godhead into flesh: but by taking of the manhood into God.

One altogether, not by confusion of substance: but by unitie of person.

For as the reasonable soule and flesh is one man: so God and man is one Christ.

Who suffered for our salvation, descended into hell: rose againe the third day from the dead.

He ascended into heaven, hee sitteth on the right hand of the Father, God Almighty: from whence he shall come to judge the quicke and the dead.

At whose comming all men shall rise againe with their bodies: and shall give account for their owne workes.

And they that have done good, shall goe into life everlasting: and they that have done evill into everlasting fire.

This is the Catholique faith: which except a man believe faithfully, he cannot be saued.

Glory be to the Father, and to the Sonne: &c.

As it was in the beginning, is now, &c.

¶ Thus endeth the order of Morning and Euening throughout the whole yeere.

Here followeth the Letany to bee vſed vpon Sundayes, Wedneſdayes and Fridayes, and at other *times when it ſhall be commanded* by the Ordinarie.

O God the Father of heauen: haue mercy vpon vs miſerable ſinners.

O God the Father, &c.

O God the Sonne Redeemer of the world: haue mercie vpon vs miſerable ſinners.

O God the Sonne Redeemer, &c.

O God the holy Ghoſt proceeding from the Father and the Sonne: haue mercie vpon vs miſerable ſinners.

O God the holy Ghoſt, &c.

O holy, bleſſed and glorious Trinity, three perſons and one God: haue mercie vpon vs miſerable ſinners.

O holy, bleſſed, and glorious, &c.

Remember not Lord our offences, nor the offences of our forefathers, neither take thou vengeance of our ſinnes: ſpare vs good Lord, ſpare thy people whom thou haſt redeemed with thy moſt precious blood, and be not angry with vs for euer.

Spare vs good Lord.

From all euil and miſchiefe, from ſinne, from the crafts and aſſaults of the deuill, from thy wrath, and from euerlaſting damnation.

Good Lord deliuer vs.

From all blindneſſe of heart, from pride, vaine-glory, hypocriſie, from enuie, hatred, and malice, and all vncharitableneſſe.

Good Lord deliuer vs.

From fornication and all other deadly ſinne, and from the deceipts of the world, the fleſh and the deuill.

Good Lord deliuer vs.

From lightning and tempeſt, from plague, peſtilence, famine, from battell, and murder, and from ſudden death.

Good Lord deliuer vs.

From all ſedition and priuate conſpiracie, from all falſe doctrine and hereſie, from hardneſſe of heart, and contempt of thy word and commandement.

Good Lord deliuer vs.

By the myſtery of thy holy Incarnation, by thy holy Nativitie and Circumciſion, by thy Baptiſme, Faſting and temptation.

Good Lord deliuer vs.

By thine agony and bloody ſweat, by thy Croſſe and paſſion, by thy precious death and burriall, by thy glorious

rection and ascension, and by the comming of the holy Ghost.

Good Lord deliuer vs.

In all time of our tribulation, in all time of our wealth, in the houre of death, and in the day of Iudgement.

Good Lord deliuer vs.

We sinners doe beseech thee to heare vs (O Lord God,) and that it may please thee to rule and gouerne thy holy Church vniuersally in the right way.

We beseech thee to heare vs good Lord.

That it may please thee to keepe and strengthen in the true worshipping of thee, in righteousnesse and holinesse of life, thy seruant Charles, our most gracious King and gouernour.

We beseech thee to heare vs, &c.

That it may please thee to rule his heart in thy faith, feare, and loue, and that he may euermore haue assistance in thee, and euer seeke thy honour and glory.

We beseech thee to heare vs, &c.

That it may please thee to be his defender and keeper, giuing him the victory ouer all his enemies.

We beseech thee to heare vs, &c.

That it may please thee to bless and preserue our gracious Queene Mary, Prince Charles, and the Lady Mary, Fredericke the Prince Elector Palatine, and the Lady Elizabeth his wife, with their Princely issue.

We beseech thee to heare vs, &c.

That it may please thee to illuminate all Bishops, Pastors and Ministers of the Church, with true knowledge and vnderstanding of thy Word, and that both by their preaching and liuing they may set it forth, and shew it accordingly.

We beseech thee to heare vs, &c.

That it may please thee to endue the Lords of the Councel, and all the Nobility, with grace, wisedome, and vnderstanding.

We beseech thee to heare vs, &c.

That it may please thee to bless and keep the Magistrates, giuing them grace to execute iustice, & to maintaine trueth.

We beseech thee to heare vs, &c.

That it may please thee to bless and keepe all thy people.

We beseech thee to heare vs, &c.

That it may please thee to giue to all Nations, vnity, peace, and concord.

We beseech thee to heare vs, &c.

That it may please thee to giue vs an heart to loue & dread thee, and diligently to liue after thy Commandements.

We beseech thee to heare vs, &c.

That it may please thee to giue to all thy people increase

of grace to heare meekely thy Word, and to receiue it with pure affection, and to bring forth the fruits of the Spirit.

We beseech thee to heare vs, &c.

That it may please thee to bring into the way of trueth, all such as haue erred, and are deceiued.

We beseech thee to heare vs, &c.

That it may please thee to strengthen such as doe stand, and to comfort and helpe the weake hearted, and to raise vp them that fall, and finally to beate downe Satan vnder our feet.

We beseech thee to heare vs, &c.

That it may please thee to succour, helpe, and comfort all that be in danger, necessitie, and tribulation.

We beseech thee to heare vs, &c.

That it may please thee to preserue all that trauaile by land or by water, all women labouring of childe, all sicke persons and young children, and to shew thy pitie vpon all prisoners and captiues.

We beseech thee to heare vs, &c.

That it may please thee to defend and prouide for the fatherlesse children and widowes, and all that be desolate and oppressed.

We beseech thee to heare vs, &c.

That it may please thee to haue mercy vpon all men.

We beseech thee to heare vs, &c.

That it may please thee to forgiue our enemies, persecutors and slanderers, and to turne their hearts.

We beseech thee to heare vs, &c.

That it may please thee to giue and preserue to our vse the kindly fruits of the earth, so as in due time wee may enioy them.

We beseech thee to heare vs, &c.

That it may please thee to giue vs true repentance, to forgiue vs all our sinnes, negligences and ignorances, and to endue vs with the grace of thy holy Spirit, to amend our liues according to thy holy Word.

We beseech thee to heare vs, &c.

Sonne of God: we beseech thee to heare vs.

Sonne of God: we beseech thee to heare vs.

O Lambe of God, that takest away the sinnes of the world.

Grant vs thy peace.

O Lambe of God, that takest away the sinnes of the world.

Haue mercy vpon vs.

O Christ heare vs.

O Christ heare vs.

Lord haue mercy vpon vs.

Lord, haue mercy vpon vs.

Christ haue mercy vpon vpon vs.
Christ haue mercy vpon vs.
Lord haue mercy vpon vs.
Lord haue mercy vpon vs.

¶ Our Father which art in heauen, &c.
And leade vs not into temptation.
But deliuer vs from euill. Amen.

The Versicle.

O Lord deale not with vs after our sinnes.

Answere.

Neither reward vs after our iniquities.

¶ Let vs pray.

O God mercifull Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowfull, mercifully assist our prayers that we make before thee in all our troubles & aduersities whensoeuer they oppresse vs, and graciously heare vs, that those euils which the craft and subtilty of the deuill or man worketh against vs, be brought to nought, and by the prouidence of thy goodnesse they may be dispersed, that we thy seruants being hurt by no persecutions, may euermore giue thankes vnto thee in thy holy Church, through Iesus Christ our Lord.

O Lord arise, helpe vs, and deliuer vs for thy Names sake.

O God, wee haue heard with our eares, and our fathers haue declared vnto vs the noble workes that thou didest in their dayes, and in the old time before them.

O Lord arise, helpe vs, and deliuer vs for thine honour.

Glory be to the Father, &c.
As it was in the beginning, &c.
From our enemies defend vs, O Christ.
Graciously looke vpon our afflictions.
Pitifully behold the sorrowes of our hearts.
Mercifully forgiue the sinnes of thy people.
Fauourably with mercy heare our prayers.
O Sonne of Dauid, haue mercy vpon vs.
Both now and euer vouchsafe to heare vs, O Christ.
Graciously heare vs, O Christ, graciously heare vs, O Lord Christ.

The versicle.

Lord let thy mercy be shewed vpon vs.

Answere.

As we doe put our trust in thee.

¶ Let vs pray.

WEe humbly beseech thee, O Father, mercifully to looke vpon our infirmities, and for the glory of thy Names sake, turne from vs all those euils that wee worthily haue deserued, and graunt that in all

our troubles, we may put our whole trust and confidence in thy mercy, and euermore serue thee in holinesse and pureness of liuing, to thy honour and glory, through our onely Mediatour and Aduocate Iesus Christ our Lord. Amen.

¶ A prayer for the Kings Maiestie.

O Lord our heauenly Father, high and mighty, King of kings, Lord of lords, the onely ruler of Princes, which doest from thy Throne behold all the dwellers vpon earth, most heartily we beseech thee with thy fauour to behold our most gracious Souereigne Lord King Charles, and so replenish him with the grace of thy holy Spirit, that he may alway encline to thy will, and walke in thy way: endue him plenteously with heauenly gifts, grant him in health and wealth long to liue, strengthen him that he may vanquish and ouercome all his enemis, and finally after this life he may attaine euerlasting ioy and felicitie, through Iesus Christ our Lord. Amen.

A prayer for the Queene, Prince Charles, the Lady Mary, Prince Fredericke, the Lady Elizabeth his wife, and their children.

Almighty God, which hast promised to be a Father to thine elect and of their seed, we humbly beseech thee to blesse our gracious Queene Mary, Prince Charles, the Lady Mary, Fredericke the Prince Elector Palatine, and the Lady Elizabeth his wife, with their princely issue: endue them with thy holy Spirit, enrich them with thy heauenly grace, prosper them with all happinesse, & bring them to thine euerlasting Kingdome, through Iesus Christ our Lord. Amen.

Almighty and euerlasting God, which onely worketh great maruelles, send downe vpon our Bishops and Curats, and all Congregations committed to their charge the healthfull Spirit of thy grace, and that they may truely please thee, powre vpon them the continuall dew of thy blessing: Grant this, O Lord, for the honour of our Aduocate and Mediatour Iesus Christ.

A prayer of Chrysostome.

Almighty God, which hast giuen vs grace at this time with one accord to make our common supplication vnto thee, and doest promise that when two or three be gathered together in thy Name, thou wilt grant their requests, fulfil now O Lord, the desires and petitions of thy seruants as may be most expedient for them, granting vs in this world knowledge of thy truth, and in the world to come life euerlasting.

2. Cor. 13. The grace of our Lord Iesus Christ, and the loue of God, and the fellowship of the holy Ghost be with vs all euermore. Amen

¶ For raine if the time require.

O God heauenly Father, which by thy Sonne Iesus Christ hast promised to all them that seeke thy Kingdome, and the righteousnesse thereof, all things necessary to their bodily sustenance: send vs, we beseech thee, in this our necessitie, such moderate raine and showres, that we may receiue the fruits of the earth to our comfort, and to thy honour, through Iesus Christ our Lord. Amen.

For faire weather.

O Lord God, which for the sinne of man diddest once drowne all the world, except eight persons, and afterward of thy great mercy didst promise neuer to destroy it so againe: we humbly beseech thee, that although we for our iniquities haue worthily deserued this plague of raine and waters, yet vpon our true repentance thou wilt send vs such weather, whereby we may receiue the fruits of the earth in due season, and learne both by thy punishment to amend our liues, and for thy clemencie to giue thee praise and glory, through Iesus Christ our Lord. Amen.

In the time of dearth and famine.

O God heauenly Father, whose gift it is that the raine doth fall, the earth is fruitfull, beasts increase, and fishes doe multiply, behold, we beseech thee, the afflictions of thy people, and grant that the scarcity and dearth which we doe now most iustly suffer for our iniquity, may through thy goodnesse be mercifully turned into cheapnesse and plenty, for the loue of Iesus Christ our Lord, to whom with thee and the holy Ghost be all honour, &c.

In the time of warre.

O Almighty God, King of all kings, and Gouernour of all things, whose power no creature is able to resist, to whom it belongeth iustly to punish sinners, and to be mercifull vnto them that truely repent: saue and deliuer vs (we humbly beseech thee) from the hands of our enemies, abate their pride, asswage their malice, and confound their deuices, that we being armed with thy defence, may be preserued euermore from all perils, to glorifie thee which art the onely giuer of all victory, through the merits of thy onely Sonne Iesus Christ our Lord. Amen.

In the time of any common plague or sickenesse.

O Almighty God, which in thy wrath in the time of King Dauid, didst slay with the plague of pestilence three-score and ten thousand, and yet remembring thy mercy, diddest saue the rest: haue pitie vpon vs miserable sinners that now are visited with great sickenesse and mortality, that like as thou didst then command thine Angel to cease

from

from punishing: salt may now please thee to withdraw from vs this plague and grieuous sickneſſe, through Iesus Christ our Lord. Amen.

O God, whose nature and property is euer to haue mercie and to forgiue, receiue our humble petitions: and though we be eyed and bound with the chaine of our sinnes, yet let the pitifulneſſe of thy great mercy loose vs, for the honour of Iesus Christs sake, our Mediatour and Aduocate. Amen.

A thankesgiuing for raine.

O God our heauenly Father, who by thy gracious prouidence doest cause the former and the latter raine to descend vpon the earth, that it may bring foorth fruit for the vse of man, we giue thee humble thankes, that it hath pleased thee in our greatest necessity, to send vs at the last a ioyfull raine vpon thine inheritance, and to refresh it when it was dry, to the great comfort of vs thy vnworthy seruants, and to the glory of thy holy Name, through thy mercies in Iesus Christ our Lord. Amen.

A thankesgiuing for faire weather.

O Lord God, who hast iustly humbled vs by thy late plague of immoderate Raine and Waters, and in thy mercy hast relieued and comforted our soules by this seasonable and blessed change of weather: We praise and glorifie thy holy Name for this thy mercy, and will alwayes declare thy louing kindneſſe from generation to generation, through Iesus Christ our Lord. Amen.

A thankesgiuing for plenty.

O Most mercifull Father, which of thy gracious goodneſſe hast heard the deuout prayers of thy Church, and turned our dearth and scarcitie into cheapeneſſe and plenty: We giue thee humble thankes for this thy speciall bounty, beseeching thee to continue this thy louing kindneſſe vnto vs, that our land may yeeld vs her fruits of increase, to thy glory and our comfort, through Iesus Christ our Lord. Amen.

A thankesgiuing for peace and victory.

O Almightie God, which art a strong tower of defence vnto thy seruants, against the face of their enemies: We yeeld thee praise and thankesgiuing for our deliuerance from those great and apparant dangers, wherewith we were compassed: We acknowledge it thy goodneſſe, that we were not deliuered ouer as a prey vnto them, beseeching thee still to continue such thy mercies towards vs, that all the world may know, that thou art our Sauiour and mighty deliuerer, through Iesus Christ our Lord. Amen.

A thanke-

A thankesgiuing for deliuerance from the plague.

O Lord God, which hast wounded vs for our sinnes, and consumed vs for our transgressions, by thy late heauy and dreadfull visitation, and now in the middest of iudgement remembring mercie, hast redeemed our soules from the sawes of death: We offer vnto thy fatherly goodnesse our selues, our soules and bodies, which thou hast deliuered, to be a liuing sacrifice vnto thee, alwayes praising and magnifying thy mercies in the middest of the Congregation, through Iesus Christ our Lord. Amen.

Or this.

WEe humbly acknowledge before thee (O most mercifull Father) that all the punishments which are threatned in thy Law, might iustly haue fallen vpon vs by reason of our manifold transgressions and hardnesse of heart: Yet seeing it hath pleased thee of thy tender mercy, vpon our weake and vnworthy humiliation, to asswage the noysome pestilence, wherewith wee lately haue beene sore afflicted, and to restore the voyce of ioy and health into our dwellings: Wee offer vnto thy diuine Maiestie the sacrifice of praise and thankesgiuing, lauding and magnifying thy glorious Name for such thy preseruation and prouidence ouer vs, through Iesus Christ our Lord. Amen.

¶ The Collects, Epistles and Gospels to be vsed at the celebration of the Lords Supper, and holy Communion throughout the yeere.

¶ The first Sunday in Aduent.

The Collect.

ALmighty God giue vs grace, that we may cast away the workes of darknesse, and put vpon vs the armour of light, now in the time of this mortall life (in y which thy Son Iesus Christ came to visit vs in great humility) that in the last day when he shall come againe in his glorious maiesty to iudge both the quicke and dead, wee may rise to the life immortall, through him, who liueth and reigneth with thee and the holy Ghost, now and euer. Amen.

The Epistle.

OWe nothing to any man, but this, that yee loue one another: for he that loueth another, fulfilleth the Law. Rom. 13
For these Commandements, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steale, Thou shalt not beare false witnesse, Thou shalt not lust, and so forth, (if there be any other Commandement) it is all com-

preben-

prehended in this ſaying namely, Loue thy neighbour as thy ſelfe. Loue hurteth not his neighbour, therefore is loue the fulfilling of the Law. This alſo wee know the ſeaſon how that it is time that we ſhould now awake out of ſleepe for now is our ſaluation neerer then when wee beleeued. The night is paſſed, the day is come nigh: Let vs therefore caſt away the deedes of darkeneſſe, and let vs put on the armour of light. Let vs walke honeſtly as it were in the day light, not in eating and drinking, neither in chamberings and wantonneſſe, neither in ſtrife and enuying: but put ye on the Lord Ieſus Chriſt, and make no proviſion for the fleſh to fulfill the luſts of it.

The Goſpel.

Matt. 21.1. AND when they drew nigh to Hieruſalem, and were come to Bethphage, vnto mount Oliuet, then ſent Ieſus two of his Diſciples, ſaying vnto them, Goe into the towne that lieth ouer againſt you, and anon yee ſhall finde an Aſſe bound, and her colt with her: looſe them, and bring them vnto mee. And if any man ſay ought to you, ſay ye, The Lord hath need of them: and ſtraightway he will let them goe. All this was done, that it might bee fulfilled which was ſpoken by the Prophet, ſaying, Tell yee the daughter of Sion, Behold, Thy King commeth vnto thee meeke, ſitting vpon an Aſſe, and a colt, the foale of an Aſſe vſed to the yoke. The diſciples went, and did as Ieſus commanded them, and brought the Aſſe and the colt, and put on them their clothes, and ſet him thereon. And many of the people ſpread their garments in the way: other cut downe branches from the trees, & ſtrawed them in the way. Moreouer, the people that went before, and they that came after cryed, ſaying, Hoſanna to the Sonne of Dauid: bleſſed is he that commeth in the Name of the Lord, Hoſanna in the higheſt. And when he was come to Hieruſalem, all the Cittie was mooued, ſaying, Who is this? And the people ſaid, This is Ieſus the Prophet of Nazareth, a cittie of Galile. And Ieſus went into the Temple of God, and caſt out all them that ſold and bought in the Temple, and ouerthrew the Tables of the money-changers, and the ſeates of them that ſold Doues, and ſaid vnto them, It is written, My houſe ſhall be called the houſe of prayer, but ye haue made it a denne of theeues.

¶ The ſecond Sunday in Aduent.

The Collect.

BLeſſed Lord, which haſt cauſed all holy Scriptures to be written for our learning: grant vs that wee may

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uch wise heare them, reade, marke, learne, and inwardly digest them, that by patience, and comfort of thy holy word, we may imbrace, and euer hold fast the blessed hope of euerlasting life, which thou hast giuen vs in our Sauiour Iesus Christ. Amen.

The Epistle.

WHatsoeuer things are written aforetime, they are written for our learning, that we through patience and comfort of the Scripures, might haue hope. The God of patience and consolation grant you to be like minded one towards another, after the example of Christ Iesus: that ye all agreeing together, may with one mouth praise God the Father of our Lord Iesus Christ. Wherefore receiue ye one another, as Christ receiued vs, to the praise of God. And this I say, that Iesus Christ was a minister of the Circumcision for the trueth of God, to confirme the promises made vnto the Fathers, and that the Gentiles might praise God for his mercie, as it is written: For this cause I will praise thee among the Gentiles, and sing vnto thy Name. And againe, he saith, Reioyce yee Gentiles with his people. And againe, Praise the Lord all ye Gentiles, and laud him all ye Nations together. And againe Esay saith; There shal be the root of Iesse, and he that shall rise to reigne ouer the Gentiles, in him shall the Gentiles trust. The God of hope fill you with all ioy, and peace in beleeuing, that ye may be rich in hope, through the power of the holy Ghost. Rom 15.

The Gospel.

THere shall be signes in the Sunne, and in the Moone, and in the Starres, and in the earth, the people shall be at their wits end through despaire. The Sea and the waters shall roare, and mens hearts shall faile them for feare, and for looking after those things which shall come on the earth: For the powers of heauen shall mooue. And then shall they see the Sonne of man come in a cloud with power, and great glory. When these things begin to come to passe then looke vp, and lift vp your heads, for your redemption draweth nigh. And hee shewed them a similitude: Behold, the figge-tree, and all other trees, when they shoot forth their buds, ye see and know of your owne selues, that Summer is then nigh at hand: So likewise ye also (when ye see these things come to passe) be sure that the Kingdome of God is nigh. Verely I say vnto you, this generation shall not passe till all be fulfilled. Heauen and earth shall passe away, but my words shall not passe.

The Collect.

LOrd, we beseech thee giue eare to our prayers, and by gracious visitation lighten the darkenesse of our hea by our Lord Iesus Christ. Amen.

The Epistle.

1. Cor. 4. 1. LEt a man this wise esteeme vs, euen as the Ministers Christ, and Stewards of the secrets of God. Furt more it is required of the Stewards, that a man be fo faithfull. With mee it is but a very small thing, th should be iudged of you, either of mans iudgement: n iudge not mine owne selfe, for I know nought by my s yet am I not thereby iustified: It is the Lord that iud me. Therefore iudge nothing before the time, vntill Lord come, which will lighten things that are hid in da nesse, and open the counsels of the hearts, and then shall ry man haue prayse of God.

The Gospel.

Matt. 11. 2. WHen Iohn being in prison heard the works of Ch he sent two of his disciples, and said vnto him, thou be that shall come, or doe we looke for another? I answered and said vnto them, Goe and shew Iohn ag what yee haue heard and seene. The blinde receiue sight, the lame walke, the lepers are cleansed, and the eare, the dead are raised vp, and the poore receiue the ings of the Gospel: and happy is he that his not offe re. And as they departed, Iesus began to say vnt e concerning Iohn, What went yee out into the le to see? a reede that is shaken with the winde went yee out to see? a man clothed in soft raime d, they that weare soft clothing, are in Kings ho what went ye out for to see? a Prophet? Verely on, and more then a Prophet. For this is he of w oritten, Behold, I send my messenger before thy h shall prepare thy way before thee.

¶ The iiij. Sunday in Aduent.

The Collect

ORd raise vp (we pray thee) thy power, & come amon and with great might succour vs, that whereas th r sins and wickednes we be sore let and hindred, thy ull grace and mercy (through the satisfaction of thy r Lord) may speedily deliuer vs: to whom with th e holy Ghost, be honour and glory world without en

The Epistle

Reioyce in the Lord alway, and againe I say, Re Let your softenesse be knowen to all men: The L

en at hand. Be carefull for nothing, but in all prayer and
pplication, let your petitions be manifest vnto God with
uing of thanks. And the peace of God (which passeth all
derstanding) keepe your hearts and mindes, through
hrist Jesu.

The Gospel.

His is the record of Iohn when the Iewes sent Priests and Leuites from Hierusalem, to aske him, What art u? And he confessed, and denied not, and said plainely, I not Christ. And they asked him, What art thou then? t thou Elias? And he sayd, I am not. Art thou that Pro-et? And hee answered, No. Then said they vnto him, hat art thou, that we may giue an answer vnto them that t vs? What sayest thou of thy selfe? He said, I am the ce of a Cryer in the wildernesse, make straight the way he Lord, as said the Prophet Esay. And they which were , were of the Pharisees, and they asked him, and said vn-im, Why baptizest thou then, if thou be not Christ, nor as, neither that Prophet? Iohn answered them, saying, aptize with water, but there standeth one among you m ye know not: hee it is, which though hee came after was before me, whose shooe latchet I am not worthy to ose. These things were done at Bethabara beyond ane, where Iohn did baptize. Iohn 1.19

¶ On Christmas day.

The Collect.

Almighty God, which hast giuen vs thy onely begotten Sonne to take our nature vpon him, and this day to be e of a pure Virgin: Grant that we being regenerate, made thy children by adoption and grace, may daily be rd by thy holy Spirit, through the same our Lord Je-Christ, who liueth and reigneth with thee and the holy t, now and euer. Amen.

The Epistle.

d in times past diuersly and many wayes spake vnto he fathers by Prophets, but in these last dayes hee oken to vs by his owne Sonne, whom he hath made f all things, by whom also he made the world. Which me) being the brightnesse of his glory, and the very of his substance, ruling all things with the word of er, hath by his owne person purged our sinnes, and on the right hand of the Maiestie on high, being so more excellent then the Angels, as hee hath by inhe-obtained a more excellent Name then they. For vn-h of the Angels said hee at any time, Thou art my Heb. 1.1.

Sonne,

Sonne, this day haue I begotten thee? And againe, I
be his Father, and he shall be my Sonne. And againe,
bee bringeth in the first begotten Sonne into the world
saith, And let all the Angels of God worship him. And
the Angels he saith, hee maketh his Angels spirits, an
ministers a flame of fire. But vnto the Sonne he saith,
seate, O God, shall bee for euer and euer, the Scep
thy Kingdome is a right Scepter: thou hast loued ri
uisnesse, and hated iniquity. Wherefore God, eue
God, hath anointed thee with the oyle of gladnesse a
thy fellowes. And thou Lord in the beginning hast la
foundation of the earth, and the heauens are the wor
thy hands. They shall perish, but thou endurest. Th
shall waxe old as doeth a garment, and as a vestur
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The Gospel.

Iohn. 1. 1. IN the beginning was the Word, and the Word, was
God, and God was the Word. The same was in t
ginning with God. All things were made by it, and w
it was made nothing that was made. In it was life
the life was the light of men, and the light shineth
darkenesse, and the darkenesse comprehended it not.
was sent from God a man whose name was Iohn: the
came as a witnesse to beare witnes of the light, that al
through him might beleeue. He was not that light, bu
sent to beare witnesse of the light. That light was th
light, which lighteth euery man which commeth in
world. Hee was in the world, and the world was m
him, and the world knew him not. He came among his
and his owne receiued him not: but as many as re
him, to them gaue he power to be made sonnes of God,
them that beleeued on his Name, which were borne
blood, nor of the will of the flesh, nor yet of the will of
but of God. And the same Word became flesh, and
among vs, and we saw the glory of it, as the glory of t
begotten Sonne of the Father, full of grace and tru

¶ On S Stenens day.

The Collect.

GRant vs, O Lord, to learne to loue our enemies,
example of thy Martyr S. Stenen, who prayed
persecuters, to thee which &c.

Then shall follow the Collect of the Natiuitie, which shall
continually vnto New-yeeres day.

The Epistle.

AND Steuen beeing full of the holy Ghost, looked vp stedfastly with his eyes into heauen and saw the glo- of God, and Iesus standing on the right hand of God, d said, Behold, I see the heauens open, and the Sonne of n standing on the right hand of God. Then they gaue a nt with a loud voyce, and stopped their eares, and ranne on him all at once, and cast him out of the city, and stoned n. And the witnesses laid downe their clothes at a yong ns feet, whose name was Saul: And they stoned Ste- calling on, and saying, Lord Iesu, receiue my spirit. And kneeled downe and cryed with a loud voyce, Lord, lay this sinne to their charge. And when he had thus spo- he fell asleepe. Actes 7.55

The Gospel.

Behold, I send vnto you Prophets, and wise men, and Scribes, and some of them ye shall kill and crucifie, and e of them, yee shall scourge in your Synagogues, and secute them from citie to citie, that vpon you may come the righteous blood which hath been shed vpon the earth m the blood of the righteous Abel, vnto the blood of harias the sonne of Barachias, whom ye slew betweene Temple and the Altar. Verily I say vnto you, All these gs shall come vpon this generation. O Ierusalem, Ie- lem, thou that killest the Prophets, and stonest them ich are sent vnto thee, how often would I haue gathered children together, euen as the Henne gathereth her chic- s vnder her wings, and yee would not? Behold, your se is left vnto you desolate. For I say vnto you, Yee shall see mee henceforth, till that yee say, Blessed is hee that meth in the Name of the Lord. Matt. 23.34

¶ S. Iohn Euangelists day.

The Collect.

Mercifull Lord, Wee beseech thee to cast thy bright beames of light vpon thy Church, that it beeing light- by the doctrine of thy blessed Apostle and Euangelist n, may attaine to thy euerlasting gifts, through Iesus ist our Lord. Amen.

The Epistle.

That which was from the beginning, which wee haue heard, which wee haue seene with our eyes, which wee looked vpon, and our hands haue handled of the word fe (And the life appeared, and wee haue seene and e witnesse, and shew vnto you that eternall life which with the Father, and appeared vnto vs) That which 1. Iohn 1.1.

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AN Steuen beeing full of the holy Ghost, looked vp stedfastly with his eyes into heauen and saw the glo- of God, and Iesus standing on the right hand of God, d said, Behold, I see the heauens open, and the Sonne of n standing on the right hand of God. Then they gaue a ut with a loud voyce, and stopped their eares, and ranne on him all at once, and cast him out of the city, and stoned n. And the witnesses laid downe their clothes at a yong ns feet, whose name was Saul: And they stoned Ste- , calling on, and saying, Lord Iesu, receiue my spirit. And kneeled downe and cryed with a loud voyce, Lord, lay this sinne to their charge. And when hee had thus spo- , he fell asleepe. Actes 7.55

The Gospel.

Behold, I send vnto you Prophets, and wise men, and Scribes, and some of them ye shall kill and crucifie, and e of them, yee shall scourge in your Synagogues, and secute them from citie to citie, that vpon you may come the righteous blood which hath been shed vpon the earth m the blood of the righteous Abel, vnto the blood of harias the sonne of Barachias, whom ye slew betweene Temple and the Altar. Verily I say vnto you, All these gs shall come vpon this generation. O Ierusalem, Je- lem, thou that killest the Prophets, and stonest them ch are sent vnto thee, how often would I haue gathered children together, euen as the Henne gathereth her chic- s vnder her wings, and yee would not? Behold, your se is left vnto you desolate. For I say vnto you, Yee shall see mee henceforth, till that yee say, Blessed is hee that meeth in the Name of the Lord. Matt. 23.34

¶ S. Iohn Euangelists day.

The Collect.

Ercifull Lord, wee beseech thee to cast thy bright beames of light vpon thy Church, that it beeing light- by the doctrine of thy blessed Apostle and Euangelist n, may attaine to thy euerlasting gifts, through Iesus st our Lord. Amen.

The Epistle.

That which was from the beginning, which wee haue heard, which wee haue seene with our eyes, which wee looked vpon, and our hands haue handled of the word fe (And the life appeared, and wee haue seene and e witnesse, and shew vnto you that eternall life which with the Father, and appeared vnto vs) That which 1. Iohn 1.1.

wee haue seene and heard, declare wee vnto you, that ye may haue fellowship with vs, and that our fellowship be with the Father, and his Sonne Iesus Christ. And wee write vnto you, that yee may reioyce, and that your may bee full. And this is the tidings which we haue of him, and declare vnto you, that God is light, and in is no darkenesse at all. If wee say wee haue fellowship him, and walke in darkenesse, we lie, and doe not the t But and if wee walke in light, euen as hee is in light, haue we fellowship with him and the blood of Iesus his Sonne cleanseth vs from all sinne. If wee say we no sinne, wee deceiue our selues, and the trueth is not If wee acknowledge our sins, he is faithfull and iust glue vs our sinnes, and to cleanse vs from all vnrigh nesse. If we say we haue not sinned, we make him a li his word is not in vs.

The Gospel

John 21.19. IEsus said vnto Peter, Follow thou mee. Peter about, and saw the disciple whom Iesus loued, follo (which also leaned on his breast at Supper, and said, which is he that betrayeth thee?) When Peter th saw him, he said vnto Iesus, Lord what shall bee he Iesus said vnto him, If I will haue him to tarry till what is that to thee? follow thou me. Then went t ing abroad among the brethren, that that Disciple not die. Yet Iesus said not vnto him, He shall not d If I will that hee tarry till I come, what is that t The same Disciple is he which testifieth of these thin wrote these things, and we know that his testimony The re are also many other things which Iesus d which if they should bee written euery one, I supp world could not containe the bookes that should be w

¶ Innocents day.

The Collect.

ALmighty God, whose praise this day the young cents thy witnesses haue confessed and shewed fo in speaking, but in dying: mortifie & kill al vices in vs, our conuersation, our life may expresse thy faith, whic our tongues we doe confesse, through Iesus Christ ou

The Epistle.

Apoc. 14.1. I Looked, and loe a Lambe stood on the mount Sio with him an hundred and forty foure thousand, dau Name and his Fathers Name written in their fo And I heard a voice from heauen as the sound of ma ters, and as the voyce of a great thunder. And I h

voyce of harpers harping with their harpes. And they sung as it were a new song before the Seat, and before the foure beasts and Elders, and no man could learne the song, but the hundred and fourty foure thousand which were redeemed from the earth. These are they, which were not defiled with women, for they are virgins. These follow the Lambe whithersoeuer hee goeth. These were redeemed from men, being the first fruits vnto God, and to the Lambe, and in their mouthes was found no guile: for they are without spot before the throne of God.

The Gospel.

THe Angel of the Lord appeared to Ioseph in a sleepe, saying, Arise and take the child and his mother, and flee into Egypt, and be thou there till I bring thee word: For it will come to passe that Herod will seeke the child to destroy him. So when he awoke, he tooke the childe and his mother by night, and departed into Egypt, and was there vntill the death of Herod, that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Out of Egypt haue I called my Sonne. Then Herod when he saw that he was mocked of the Wisemen, was exceeding wroth, and sent forth men of warre, and slew all the children that were in Bethlehem, and in all the coasts (as many as were two yeeres old, or vnder) according to the time which he had diligently knowen out of the Wisemen. Then was fulfilled that which was spoken by the Prophet Ieremie, whereas he said, In Rama was there a voyce heard, lamentation, weeping, and great mourning: Rachel weeping for her children, and would not be comforted because they were not. Matt. 2.1

¶ The Sunday after Christmas day.

The Collect.

ALmighty God, which hast giuen vs thine only begotten Sonne to take our nature vpon him, and this day to bee borne of a pure Virgin: grant that we being regenerate and made thy children by adoption and grace, may daily be renued by thy holy Spirit, through the same our Lord Iesus Christ, who liueth and reigneth, &c.

The Epistle.

AND I say, that the heire (as long as he is a childe) differeth not from a seruant, though he be Lord of all: but is vnder Tutors and Gouernours, vntill the time that the Father hath appointed. Euen so we also, when we were children, were in bondage vnder the ordinances of the world: But when the time was full come, God sent his Sonne made of a woman, and made bond vnto the Law, Galat. 4.3.

to redeeme them which were bound vnto the Law, that we
through election might receiue the inheritance that belong-
eth vnto the naturall sonnes. Because yee are sonnes, God
hath sent the spirit of his Son into your hearts, which cry-
eth, Abba, Father. Wherefore now thou art not a seruant,
but a sonne. If thou be a sonne, thou art also an heire of God
through Christ.

The Gospel.

t. 1. 1. THis is the booke of the generation of Iesus Christ, the
sonne of Dauid, the sonne of Abraham. Abraham begat
Isahac, Isahac begate Iacob, Iacob begate Iudas and his
brethren, Iudas begate Phares and Zara of Thamar,
Phares begate Esrom, Esrom begate Aram, Aram begat
Aminadab, Aminadab begate Naasson, Naasson begat
Salmon, Salmon begate Boos of Rahab, Boos begat
Obed of Ruth, Obed begate Iesse, Iesse begate Dauid the
King, Dauid the King begate Solomon, of her that was
the wife of Uri, Solomon begate Roboam, Roboam begat
Abia, Abia begat Asa, Asa begat Iosaphat, Iosaphat begat
Ioram, Ioram begate Ozias, Ozias begate Ioatham, Io-
tham begat Achas, Achas begat Ezekias, Ezekias begat
Manasses, Manasses begate Amon, Amon begate Io-
sias, Iosias begate Iechonias and his brethren, about the
time that they were caried away to Babylon: and after they
were brought to Babylon, Iechonias begat Salathiel, Sa-
lathiel begat Zorobabel, Zorobabel begate Abiud, Abiud be-
gate Eliachim, Eliachim begate Azor, Azor begat Sadoc,
Sadoc begate Achin, Achin begate Eliud, Eliud begat
Eleazar, Eleazar begat Matthan, Matthan begat Iacob,
Iacob begate Ioseph the husband of Mary, of whom was
borne Iesus, euen he that is called Christ. And so all the
generations from Abraham to Dauid, are foureteene ge-
rations. And from Dauid vnto the captiuitie of Babylon
are foureteene generations. And from the captiuity of Ba-
bylon vnto Christ are foureteene generations.

The birth of Iesus Christ was on this wise: When his
mother Mary was married to Ioseph (before they came
to dwell together) she was found with child by the holy Ghost.
Then Ioseph her husband because he was a righteous man,
and would not put her to shame, was minded priuily to
depart from her. But while hee thus thought, behold, the
Angel of the Lord appeared vnto him in sleepe, saying, Io-
seph thou sonne of Dauid, feare not to take vnto thee Ma-
ry thy wife: for that which is conceiued in her commeth of
the holy Ghost. She shall bring foorth a sonne, and thou
shalt call his name Iesus, for he shall saue his people from

theſe ſinnes. All this was done, that it might be fulfilled which was ſpoken of the Lord by the Prophet, ſaying, Behold, a maid ſhalbe with child, and ſhall bring forth a ſonne, and they ſhall call his Name Emmanuel: which if a man interpret, is as much to ſay as God with vs. And Joſeph aſſoone as he awoke out of ſleepe, did as the Angel of the Lord had bidden him. And he tooke his wife vnto him, and knew her not, till ſhe had brought forth her firſt begotten ſonne, and called his Name Jeſus.

¶ The Circumciſion of Chriſt.

The Collect.

ALmighty God, which madeſt thy bleſſed ſonne to be circumciſed, and obedient to the Law for man: Grant vs the true circumciſion of the Spirit, that our hearts and all our members, being mortified from all worldly and carnall luſts, may in all things obey thy bleſſed will, through the ſame thy ſonne Jeſus Chriſt our Lord.

The Epiſtle.

BLeſſed is the man to whom the Lord will not impute ſin. Came this bleſſednes then vpon the Circumciſion, or vpon the vncircumciſion alſo? For we ſay, that faith was reckoned to Abraham for righteouſneſſe. How was it then reckoned? When he was in Circumciſion? or when he was in the vncircumciſion? Not in time of Circumciſion, but when he was yet vncircumciſed. And he receiued the ſigne of Circumciſion, as a ſeale of the righteouſneſſe of faith, which he had yet being vncircumciſed, that he ſhould be the father of all them that beleeue, though they be not circumciſed, that righteouſnes might be imputed to them alſo, and that he might be the father of Circumciſion, not vnto them onely which came of the circumciſed, but vnto them alſo that walke in the ſteps of the faith that was in our father Abraham, before the time of Circumciſion. For the promiſe (that he ſhould be heire of the world) happed not to Abraham, or to his ſeed, through the Law, but through the righteouſneſſe of faith. For if they which are of the Law, bee heires, then is faith but vaine, and the promiſe of none effect. Rom. 4. 8.

The Goſpel.

AND it fortuned, aſſoone as the Angels were gone away from the ſhepheards into heauen, they ſaid one to another, let vs goe euen now vnto Bethlehem, and ſee this thing that we heare ſay is happened, which the Lord hath ſhewed vnto vs. And they came with haſte and found Mary and Joſeph, and the babe layd in a manger. And when they had ſeene it, they publiſhed abroad the ſaying that was Luke 2. 15

told them of that childe. And all they that heard it, wo
dred at those things which were told them of the she
heards. But Mary kept all these sayings, and ponder
them in her heart. And the sheepheards returned, prayse
and lauding God for all the things that they had heard an
seene, euen as it was told vnto them. And when the eigh
day was come, that the child should bee circumcised, h
name was called Jesus, which was named of the Angel, b
fore he was conceiued in the wombe.

¶ If there be any Sunday betweene the Epiphany & the Circu
cision, then shall bee vsed the same Collect, Epistle a
Gospel at the Communion, which was vsed vpon the day
Circumcision.

¶ The Epiphany.

The Collect.

O God which by the leading of a starre diddest manif
thy onely begotten Sonne to the Gentiles, mercifu
grant that wee which know thee now by faith, may af
this like haue the fruition of thy glorious Godhead, thro
Christ our Lord, Amen.

The Epistle.

Ephes. 3. 1. FOr this cause I Paul am a prisoner of Jesus Christ
you heathen, if yee haue heard of the ministration of
grace of God which is giuen me to you-ward. For by re
lation shewed he the mystery vnto me, as I wrote afor
few words, whereby when yee reade, yee may vnderstand
knowledge in the mystery of Christ, which mystery
times past was not opened vnto the sonnes of men, as
now declared vnto his holy Apostles and Prophets by
Spirit, that the Gentiles should be inheritours also, and
the same body, and partakers of his promise of Christ
the meanes of the Gospel, whereof I am made a minis
according to the gift of the grace of God, which is gi
vnto me after the working of his power. Unto me the l
of all Saints is this grace giuen, that I should preac
mong the Gentiles the vnsearchable riches of Christ, an
make all men see what the fellowship of the mysteri
which from the beginning of the world hath beene hi
God, which made all things through Jesus Christ, to
intent that now vnto the Rulers and powers in heau
things, might be knowen by the Congregation the m
fold wisedome of God, according to the eternall pur
which hee wrought in Christ Jesus our Lord, by whom
haue boldnesse and entrance with the confidence whi
by the faith of him.

The first Sunday after the Epiphany.

The Gospel.

VVHen Iesus was borne in Bethlehem, a city of Iury, in the time of Herod the king, behold, there came wise men from the East to Hierusalem, saying, Where is he that is borne King of the Iewes? For wee haue seene his Star in the East, and are come to worship him. When Herod the King had heard these things, hee was troubled, and all the citie of Hierusalem with him. And when he had gathered all the chiefe Priests, and Scribes of the people together, hee demanded of them where Christ should be borne. And they said vnto him, At Bethlehem in Iury: for thus it is written by the Prophet; And thou Bethlehem in the land of Iury, art not the least among the princes of Iuda: for out of thee shall come vnto mee the Captaine that shall gouerne my people Israel. Then Herod, when he had priuily called the wise men, hee enquired of them diligently what time the Starre appeared. And hee bad them goe to Bethlehem, and said, Goe your way thither, and search diligently for the child: and when ye haue found him, bring me word againe, that I may come and worship him also. When they had heard the king, they departed, and loe, the Star which they saw in the East, went before them, til it came and stood ouer the place wherein the child was. When they saw the Starre, they were exceeding glad, and went into the house, and found the childe with Mary his mother, and fell downe flat, and worshipped him, and opened their treasures, and offered vnto him gifts, Gold, Frankincense, and Myrrhe. And after they were warned of God in a sleepe, that they should not goe againe to Herod, they returned into their owne country another way. Matth. 2.

¶ The first Sunday after the Epiphany.

The Collect.

LOrd, we beseech thee mercifully to receiue the prayers of thy people which call vpon thee, and grant that they may both perceiue and know what things they ought to doe, and also haue grace and power faithfully to fulfill the same, through Iesus Christ our Lord. Amen.

The Epistle.

I Beseech you therefore, brethren, by the mercifulnesse of God, that yee make your bodies a quicke sacrifice, holy and acceptable vnto God, which is your reasonable seruing of God. And fashion not your selues like vnto this world: but bee yee changed in your shape, by the renuing of your minde, that yee may proue what thing, that good and acceptable, and perfect will of God is. For I say (through Rom. 12.

the grace that vnto me giuen is) to euery man among you that no man stand high in his owne conceit, more then it becommeth him to esteeme of himselfe: but so iudge of himselfe that bee bee gentle and sober, according as God hath dealt to euery man the measure of faith. For as wee haue many members in one body, and all members haue not one office: so we being many, are one body in Christ, and euery man among our selues, one anothers members.

The Gospel.

Luke 2. 43. THe father and mother of Iesus went to Hierusalem, after the custome of the feast day. And when they had fulfilled the dayes as they returned home, the childe Iesus abode still at Hierusalem, and his father and mother knew not of it: but they supposing him to haue beene in the company, came a dayes iourney, and sought him among their kinsefolke and acquaintance: And when they found him not, they went backe againe to Hierusalem, and sought him. And it fortuned that after three dayes, they found him in the Temple, sitting in the midst of the Doctors, hearing them and asking them. And all that heard him, were astonied at his vnderstanding and answeres. And when they saw him they marueiled. And his mother said vnto him, Sonne, why hast thou thus dealt with vs? Behold, thy father and I haue sought thee sorrowing. And he said vnto them, How happened it that yee sought mee? wist yee not that I must goe about my Fathers businesse? And they vnderstood not that saying which he spake vnto them. And he went downe with them, and came to Nazareth, and was obedient vnto them. But his mother kept all these sayings together in her heart. And Iesus prospered in wisedome, and age, and fauour with God and men.

¶ The ij. Sunday after the Epiphany.

The Collect.

ALmighty and euerlasting God, which doest gouerne all things in heauen and earth: mercifully heare the supplications of thy people, and grant vs thy peace all the dayes of our life, through Iesus Christ our Lord.

The Epistle.

Rom. 12, 6. SEeing that we haue diuers gifts according to the grace that is giuen vnto vs, if a man haue the gift of prophesie, let him haue it, that it be agreeing to the faith. Let him that hath an office, wait on his office. Let him that teacheth, take heed to his doctrine. Let him that exhorteth, giue attendance to his exhortation. If any man giue, let him doe it with

glen

gleneſſe. Let him that ruleth doe it with diligence. If any man ſhew mercy, let him doe it with cheerefulneſſe, let loue bee without diſſimulation. Hate that which is euill, and cleaue vnto that which is good. Bee kinde one to another with brotherly loue. In giuing honour goe one before another. Be not ſlothfull in the buſineſſe that ye haue in hand. Be feruent in ſpirit, apply your ſelues to the time, reioyce in hope, be patient in tribulation, continue in prayer, diſtribute vnto the neceſſity of the Saints, be ready to harbour, bleſſe them which perſecute you, bleſſe I ſay and curſe not. Bee merry with them that bee merry, weepe with them that weepe, bee of like affection one towards another. Bee not high minded, but make your ſelues equall to them of the lower ſort.

The Goſpel.

AND the third day was there a mariage in Cana a citie of Galilee, and the mother of Jeſus was there. And Jeſus was called (and his diſciples) vnto the marriage. And when the wine failed, the mother of Jeſus ſaid vnto him, They haue no wine. Jeſus ſaid vnto her, Woman what haue I to doe with thee? mine houre is not yet come. His mother ſaith vnto the miniſters, Whatſoeuer he ſaith vnto you, doe it: And there were ſtanding there ſixe water pots of ſtone, after the manner of purifying of the Jewes, containing two or three firkins apiece. Jeſus ſaid vnto them, Fill the water pots with water. And they filled them vp to the brim. And he ſaid vnto them, Draw out now, and beare vnto the gouernour of the Feaſt. And they bare it. When the ruler of the feaſt had taſted the water turned into wine, and knew not whence it was (but the miniſters which drew the water knew) hee called the bridegroome, and ſaid vnto him, Euery man at the beginning doeth ſet foorth good wine, and when men be drunke, then that which is worſe: but thou haſt kept the good wine vntill now. This beginning of miracles did Jeſus in Cana of Galilee, and ſhewed his glory, and his diſciples beleeued on him. Iohn 2. 1.

¶ The iij. Sunday after the Epiphany.

The Collect.

ALmighty and euerlaſting God, mercifully looke vpon our infirmities, and in all our dangers, and neceſſities, ſtretch foorth thy right hand to helpe and defend vs, through Chriſt our Lord.

The Epiſtle.

BEe not wiſe in your owne opinions. Recompenſe to no man euill for euill. Prouide afore hand things honeſt, Rom. 12.

not

not onely before God, but also in the sight of all men. If it be possible (as much as in you is) liue peaceably with all men. Dearely beloued, auenge not your selues, but rather giue place vnto wrath: for it is written, Vengeance is mine, I will reward, saith the Lord. Therefore if thine enemie hunger, feed him: if he thirst, giue him drinke: for in so doing thou shalt heape coales of fire on his head. Be not ouercome of euill, but ouercome euill with goodnesse.

The Gospel.

Matth. 8. 1. WHen he was come downe from the mountaine, much people followed him. And behold there came a leper and worshipped him, saying, Master, if thou wilt, thou canst make me cleane. And Iesus put forth his hand, and touched him, saying, I will, bee thou cleane. And immediatly his leprosie was cleansed. And Iesus said vnto him, Tell no man: but goe and shew thy selfe to the Priest, and offer the gift (that Moses commanded to be offered) for a witnesse vnto them. And when Iesus was entred into Capernaum, there came vnto him a Centurion, and besought him, saying, Master, my seruant lyeth at home sicke of the palsie, and is grieuously pained: And Iesus said, When I come vnto him, I will heale him. The Centurion answered and said, Sir, I am not worthy that thou shouldest come vnder my roofe, but speake the word onely and my seruant shall bee healed. For I also my selfe am a man subiect to the authority of another, and haue souldiers vnder mee: and I say vnto this man, Goe, and he goeth: and to another man, Come, and he commeth: and to my seruant, Doe this, and hee doeth it. When Iesus heard these words, hee marueiled and said to them that followed him, Verily I say vnto you, I haue not found so great faith in Israel. I say vnto you, that many shall come from the East and West, and shall rest with Abraham, Isaac, and Iacob in the kingdome of heauen: but the children of the kingdome shall be cast out into vtter darkenesse, there shall bee weeping and gnashing of teeth. And Iesus said vnto the Centurion, Goe thy way, and as thou beleeuest, so be it vnto thee. And his seruant was healed the selfe same houre.

¶ The iiij. Sunday after the Epiphany.

The Collect.

GOD, which knowest vs to be set in the midst of so many and great dangers, that for mans frailenesse we cannot alwaies stand vpright, grant to vs the health of body and soule, that all those things which we suffer for sin, by thy helpe we may well passe and ouercome, through Christ our Lord.

The

The Epistle.

LEt euery soule submit himselfe vnto the authority of the higher powers: for there is no power but of God. The powers that be, are ordained of God. Whosoeuer therefore resisteth power, resisteth the ordinance of God: but they that resist shall receiue to themselues damnation. For rulers are not fearefull to them that doe good, but to them that doe euill. Wilt thou be without feare of the power? Doe well then, and so shalt thou be praised of the same: for hee is the minister of God for thy wealth. But if thou doe that which is euill, then feare: for he beareth not the sword for nought: for hee is the minister of God to take vengeance on them that doe euill. Wherefore ye must needes obey, not onely for feare of vengeance, but also because of conscience, and euen for this cause pay ye tribute: For they are Gods ministers, seruing for the same purpose. Giue to euery man therefore his duetie: tribute, to whom tribute belongeth: custome to whom custome is due: feare to whom feare belongeth: honour to whom honour pertaineth. Rom. 13. 1.

The Gospel.

AND when hee entred into a ship, his disciples followed him. And behold, there arose a great tempest in the sea, insomuch that the ship was couered with waues, but he was asleepe. And his disciples came to him, and awoke him, saying, Master, saue vs, wee perish. And hee said vnto them, Why are ye fearefull, O ye of little faith? Then he arose, and rebuked the windes and the sea, and there followed a great calme. But the men marueiled, saying, what manner of man is this, that both windes and sea obey him? And when hee was come to the other side, into the countrey of the Gergesites, there met him two possessed of deuils, which came out of the graues, and were out of measure fierce, so that no man might goe by that way. And behold, they cryed out, saying, O Iesu, thou Sonne of God, what haue we to doe with thee? Art thou come hither to torment vs before the time? And there was a good way off from them an herd of many swine feeding. So the deuils besought him, saying, If thou cast vs out, suffer vs to goe into the herd of swine. And he said vnto them, Goe your wayes. Then went they out, and departed into the herd of swine: and behold, the whole herd of swine was carried headlong into the sea, and perished in the waters. Then they that kept them, fled, and went their wayes into the city, and told euery thing, and what had happened vnto the possessed of the deuils. And behold, the whole city came out to meet Iesus: and when they saw him, they besought him that he would depart out of their coasts. Matt. 8. 23

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¶ The fift Sunday after the Epiphany.

The Collect.

LOrd, we beseech thee to keepe thy Church and houshe continually in thy true Religion, that they which d leane onely vpon hope of thy heauenly grace, may euerma be defended by thy mighty power, through Iesus Christ o Lord.

The Epistle.

Colos. 3. 12. PVt vpon you as the elect of God, tender mercy, kindne humblenesse of minde, meekenesse, long suffering, forbe ring one another, & forgiuing one another, if any man ha a quarrell against another: as Christ forgaue you, euen so ye. Aboue all these things, put on loue, which is the bond perfectnesse. And the peace of God rule in your hearts, to which peace ye are called in one body: and see that ye thankfull. Let the word of Christ dwell in you plentifu with all wisedome. Teach and exhort your owne selues Psalmes, and Hymnes, and spirituall songs, singing w grace in your hearts to the Lord. And whatsoeuer yee in word or deed, doe all in the Name of the Lord Iesu giuing thankes to God the Father by him.

The Gospel.

Matt. 13. 24. THe kingdome of heauen is like vnto a man which sow good seede in his field: but while men slept, his ene came and sowed tares among the wheat, and went his w But when the blade was sprung vp, and had brought fo fruit, then appeared the tares also. So the seruants of houholder came, and said vnto him, Sir, diddest not th sowe good seede in thy field? From whence then hath tares? He said vnto them, The enuious man hath done th The seruant said vnto him, Wilt thou then that we and weed them vp? But he said, Nay, lest while ye gat vp the tares, ye plucke vp also the wheat with them: let b grow together vntill the haruest, and in the time of harue I will say to the reapers, Gather ye first the tares, and b them together in sheaues to be burnt, but gather the wh into my barne.

¶ The sixe Sunday (if there be so many) shall haue the same C lect, Epistle and Gospel, that was vpon the fift Sunday.

¶ The Sunday called Septuagesima.

The Collect.

O Lord, we beseech thee fauourably to heare the pray of thy people, that we which are iustly punished our offences, may be mercifully deliuered by thy go nesse, for the glory of thy Name, through Iesus Christ

Sanct

Sauiour, who liueth and reigneth world without end.
Amen.

The Epistle.

PErceiue yee not, how that they which runne in a course, 1.Cor.9.24.
runne all, but one receiueth the reward? So runne, that
yee may obtaine. Euery man that prooueth masteries, ab-
staineth from all things: and they doe it to obtaine a crowne
that shall perish, but wee to obtaine an euerlasting crowne.
therefore so run, not as at an vncertaine thing. So fight
I, not as one that beateth the ayre: but I tame my body,
and bring it into subiection, lest by any meanes it come to
passe, that when I haue preached to other, I my selfe should
be cast away.

The Gospel.

THe Kingdome of heauen is like vnto a man that is an Matt.20.1.
householder, which went out early in the morning to
hire labourers into his Vineyard. And when the agree-
ment was made with the labourers for a peny a day, he sent
them into his Vineyard. And he went out about the third
houre, and saw other standing idle in the market place, and
said vnto them. Goe yee also into the Vineyard, and what-
soeuer is right I will giue you. And they went their way.
Againe he went out about the sixth and ninth houre, and
did likewise. And about the eleuenth houre hee went out,
and found other standing idle, and said vnto them, Why
stand yee here all the day idle? They said vnto him, Be-
cause no man hath hired vs. He saith vnto them, Goe ye al-
so into the Vineyard, and whatsoeuer is right that shall yee
receiue. So when euen was come, the Lord of the Vine-
yard said vnto his Steward, call the labourers, and giue
them their hire, beginning at the last, vntill the first. And
when they did come that came about the eleuenth houre,
they receiued euery man a peny. But when the first came
also they supposed that they should haue receiued more, and
they likewise receiued euery man a peny. And when they
had receiued it, they murmured against the good man of
the house, saying, these last haue wrought but one houre,
and thou hast made them equall with vs, which haue borne
the burden and heate of the day. But hee answered vnto
one of them and said, Friend, I doe thee no wrong: didst
not thou agree with mee for a peny? Take that thine is,
and goe thy way: I will giue vnto this last, euen as vnto
thee. Is it not lawful for me to doe as me listeth with mine
owne goods? Is thine eye euill, because I am good? So
the last shall be first, and the first shall be last. For many
are called, but few chosen.

¶ The

The Sunday called Sexagesima.

The Collect.

LOrd God, which seest that wee put not our trust in any thing that we doe: mercifully grant, that by thy power we may bee defended against all aduersitie, through Iesus Christ our Lord.

The Epistle.

2. Cor. 11. 19. YE suffer fooles gladly, seeing your selues are wise. For ye suffer, if a man bring you into bondage, if a man deuoure, if a man take, if a man exalt himselfe, if a man smite you on the face: I speake as concerning rebuke, as though we had beene weake in this behalfe. Howbeit, wherein soeuer any man dare be bold (I speake foolishly,) I dare be bold also. They are Hebrewes, euen so am I. They are Israelites, euen so am I. They are the seed of Abraham, even so am I. They are the Ministers of Christ, (I speake as a foole) I am more. In labours more abundant, in stripes aboue measure, in prison more plenteously, in deathes oft. Of the Iewes fiue times receiued I fourty stripes saue one. Thrice was I beaten with rods: I was once stoned: I suffered thrice shipwracke. Night and day haue I beene in the deepe sea, in iourneying often, in perils of waters, in perils of robbers, in ieopardies of mine owne nation, in ieopardies among the heathen: in perils in the citie, in perils in the wildernesse, in perils in the sea, in perils among false brethren: In labour and trauaile, in watchings often, in hunger and thirst, in fastings often, in cold and nakednesse: beside those things which outwardly happen vnto mee, I am cumbred daily, and doe care for all Congregations. Who is weake, and I am not weake? Who is offended, and I burne not? If I must needes boast, I will boast of the things that concerne mine infirmities. The God and Father of our Lord Iesus Christ, which is blessed for euermore, knoweth that I lie not.

The Gospel.

Luke 8. 4. WHen much people were gathered together, and were come to him out of all cities, he spake by a similitude. The sower went out to sow his seed, and as he sowed some fell by the way side, and it was troden downe, and the foules of the ayre deuoured it vp. And some fell on stone, and assoone as it was sprung vp, it withered away, because it lacked moistnesse. And some fell among thornes, and the thornes sprang vp with it, and choaked it. And some on good ground, and sprang vp and bare fruit an hundred fold. And as he said these things, he cryed, He that hath eares to heare, let him heare. And his disciples asked him, saying, What manner of similitude is this? And he

nts you it is giuen to know the secrets of the Kingdome
f God, but to other by parables, that when they see, they
ould not see, and when they heare, they should not vnder-
and. The parable is this, The seed is the word of God.
Those that are beside the way, are they that heare, then
ommeth the deuill, and taketh the word out of their hearts,
est they should beleeue and be saued. They on the stones,
re they which when they heare, receiue the Word with
oy, and these haue no roots, which for a while beleeue,
nd in time of temptation goe away. And that which fell
mong thornes, are they which when they haue heard, goe
orth, and are choked with cares and riches, and volup-
uous liuing, and bring foorth no fruit. That which fell
n the good ground, are they, which with a pure and good
eart, heare the Word, and keepe it, and bring foorth fruit
ough patience.

¶ Quinquagesima Sunday.

The Collect.

O Lord, which doest teach vs that all our doings with-
out charity are nothing worth, send thy holy Ghost,
nd powre into our hearts that most excellent gift of cha-
ie, the very bond of peace and all vertues, without the
hich whosoeuer liueth, is counted dead before thee: grant
is for thy onely Sonne Iesus Christs sake.

The Epistle.

Though I speake with tongues of men, and of Angels, 1 Cor. 13. 1.
and haue no loue, I am euen as sounding brasse, or as
inckling Cymball. And though I could prophesie, and
derstand all secrets, and all knowledge: yea, if I haue
faith, so that I could moue mountaines out of their
aces, and yet haue no loue, I am nothing. And though I
ow all my goods to feed the poore, and though I gaue
y body euen that I burned, and yet haue no loue, it pro-
eth me nothing: Loue suffereth long, and is courteous,
ue enuyeth not. Loue doeth not frowardly, swelleth not,
aleth not dishonestly, seeketh not her owne, is not prouo-
d to anger, thinketh none euill, reioyceth not in iniqui-
, but reioyceth in the trueth: suffereth all things, be-
eueth all things, hopeth all things, endureth all things.
ough that prophecying faile, either tongues cease, or
owledge vanish away, yet loue falleth neuer away. For our
owledge is vnperfect, and our prophecying is vnperfect.
t when that which is perfect is come, then that which is
perfect shall be done away. When I was a child, I spake
a child, I vnderstood as a child, I imagined as a child:

but

But assoone as I was a man, I put away childishnes. N
wee see in a glasse, euen in a darke speaking: but then f
wee see face to face. Now I know vnperfectly, but then
shall know euen as I am knowen. Now abideth faith, ho
and loue, euen these three: but the chiefe of these is loue.

The Gospel.

uke 18.31. IEsus tooke vnto him the twelue, and said vnto them, B
hold, wee goe vp to Hierusalem, and all shall bee fulfil
which are written by the Prophets of the Sonne of m
For he shalbe deliuered vnto the Gentiles, and shall be m
ked, and despitefully entreated, and spitted on. And w
they haue scourged him, they will put him to death, and
third day hee shall rise againe. And they vnderstood no
these things. And this saying was hid from them, so t
they perceiued not the things that were spoken. And it c
to passe, that as hee was come nigh to Iericho, a cert
blind man sate by the high way side begging. And whe
heard the people passe by, he asked what it meant. And
said vnto him that Iesus of Nazareth passed by. And he
ed, saying, Iesu, thou Sonne of Dauid, haue mercy on
And they which went before rebuked him that hee sh
hold his peace: but he cryed so much the more, Thou So
of Dauid, haue mercy on me. And Iesus stood still, and c
manded him to bee brought vnto him: and when hee
come neere, hee asked him, saying, What wilt thou th
doe vnto thee? And he said, Lord, that I might receiu
sight. And Iesus said vnto him, Receiue thy sight, thy f
hath saued thee. And immediatly he receiued his sight,
followed him praysing God. And all the people, when
saw it, gaue praise vnto God.

¶ The first day of Lent.

The Collect.

ALmighty and euerlasting God, which hatest no
that thou hast made, and doest forgiue the sinnes
them that bee penitent: create and make in vs new and
trite hearts, that we worthily lamenting our sinnes,
knowledging our wretchednesse, may obtaine of th
God of all mercy, perfect remission and forgiuenesse th
Iesus Christ.

The Epistle.

Ioel 2.12. TUrne you vnto mee with all your hearts, with fa
weeping, and mourning: rent your hearts, an
your clothes. Turne you vnto the Lord your God, for
gracious and mercifull, long suffering and of grea
passion, and ready to pardon wickednesse. Then (no v

he alſo ſhall turne and forgiue: and after his chaſtening, hee ſhall let your increaſe remaine for meat and drinke offrings vnto the Lord your God. Blow out with the trumpet in Sion, proclaime a faſting, call the Congregation: and gather the people together: warne the Congregation: gather the Elders: bring the children and ſucklings together. Let the bridegrome goe forth of his chamber, and the bride out of her cloſet. Let the Prieſts ſerue the Lord betweene the porch and the Altar weeping, and ſaying, Be fauourable, O Lord, bee fauourable vnto thy people, let not thine heritage be brought to ſuch confuſion, leſt the heathen be lords thereof. Wherefore ſhould they ſay among the heathen, Where is now their God?

The Goſpel.

WHen ye faſt, be not ſad as the hypocrites are: for they diſfigure their faces, that it may appeare vnto men that they faſt. Verely I ſay vnto you, they haue their reward. But thou when thou faſteſt, anoint thine head, and waſh thy face, that it appeare not vnto men, how that thou faſteſt, but vnto thy Father which is in ſecret, and thy Father which ſeeth in ſecret, ſhall reward thee openly. Lay not for your ſelues treaſure vpon earth, where the ruſt and moth doth corrupt, and where theeues breake through and ſteale: But lay vp for you treaſures in heauen, where neither ruſt nor moth doth corrupt, and where theeues doe not breake thorow nor ſteale. For where your treaſure is, there will your hearts be alſo. Matt. 6. 16.

¶ The firſt Sunday in Lent.

The Collect.

O Lord, which for our ſakes didſt faſt fourty dayes and fourty nights, giue vs grace to vſe ſuch abſtinence, that our flеſh being ſubdued to the ſpirit, wee may euer obey thy godly motions in righteouſneſſe and true holineſſe, to thine honour and glory, which liueſt and reigneſt, &c.

The Epiſtle.

WE as helpers exhort you, that yee receiue not the grace of God in vaine. For he ſaith, I haue heard thee in a time accepted, and in the day of ſaluation haue I ſuccoured thee. Behold, now is that accepted time: behold now is that day of ſaluation. Let vs giue none occaſion of euill, that in our office bee found no fault: but in all things let vs behaue our ſelues as the Miniſters of God, in much patience, in afflictions, in neceſſities, in anguiſhes, in ſtripes, in priſonments, in ſtrifes, in labours, in watchings, in faſtings, in pureneſſe, in knowledge, in long ſuffering, 2. Cor. 6. 1.

ting, in kindnesse, in the holy Ghost, in loue vnfained, in t
word of trueth, in the power of God: by the armour of rig
teousnesse, on the right hand and on the left: by honour a
dishonour: by euill report, and good report: as deceiuer
and yet true: as vnknowen, and yet knowen: as dying, a
behold we liue: as chastened, and not killed: as sorrowfu
and yet alway merry: as poore, and yet making many ric
as hauing nothing, and yet possessing all things.

The Gospel.

Luke 4. 1. THen Jesus was led away of the Spirit into the wilde
nes to be tempted of the deuill. And when he had fas
forty dayes and forty nights, he was at the last an hungr
And when the tempter came vnto him, he said, If thou
the Sonne of God, command that these stones bee ma
bread. But he answered, and said, It is written, Man sh
not liue by bread onely, but by euery word that proceed
out of the mouth of God. Then the deuill taketh him
into the holy Citie, and setteth him vpon a pinacle of
Temple, and saith vnto him, If thou be the Sonne of G
cast thy selfe downe headlong: for it is written, Hee sh
giue his Angels charge ouer thee and with their hands t
shall hold thee vp, lest at any time thou dash thy foot aga
a stone. And Jesus said vnto him, It is written aga
Thou shalt not tempt the Lord thy God. Againe the de
taketh him vp into an exceeding high mountaine, and sh
eth him all the kingdomes of the world, and the glo
them, and saith vnto him, All these will I giue thee, if t
wilt fall downe and worship mee. Then sayth Jesus
him, Auoid Satan: For it is written, Thou shalt wor
the Lord thy God, and him onely shalt thou serue. Then
deuill left him, and behold, the Angels came and minis
vnto him.

¶ The second Sunday in Lent.

The Collect.

ALmighty God, which doest see that we haue no po
of our selues to helpe our selues: keepe thou vs
outwardly in our bodies, and inwardly in our soules,
we may be defended from all aduersities which may
pen to the body, and from all euill thoughts which ma
sault and hurt the soule, through Jesus Christ, &c.

The Epistle.

1. Thess. 4. 1. WE beseech you, brethren, and exhort you by the
Jesus, that yee increase more and more, euen a
haue receiued of vs, how yee ought to walke, and to p
God. For ye know what commandements we gaue y

our Lord Jesus Christ. For this is the will of God, euen your holinesse: that ye should abstaine from fornication and that euery one of you should know how to keepe his vessel in holinesse and honour, and not in the lust of concupiscence, as doe the heathen that know not God: That no man oppresse & defraud his brother in bargaining, because that the Lord is the auenger of all such things, as we told you before and testified. For God hath not called vs vnto vncleannesse, but vnto holinesse. Hee therefore that despiseth, despiseth not man, but God which hath sent his holy Spirit among you.

The Gospel.

IEsus went thence, and departed into the coasts of Tyre and Sidon: and behold, a woman of Canaan (which came out of the same coasts) cryed vnto him, saying, Haue mercy vpon me, O Lord thou sonne of Dauid: my daughter is piteously vexed with a deuill. But he answered her nothing at all. And his disciples came and besought him, saying, Send her away, for she crieth after vs. But he answered and said, I am not sent but to the lost sheepe of the house of Israel. Then came she and worshipped him, saying, Lord, helpe me. He answered and said, It is not meete to take the childrens bread, and cast it to dogs. Shee answered and said, Truely Lord, for the dogs eat of the crumbs which fall from their masters table. Then Iesus answered, and said vnto her, O woman, great is thy faith, be it vnto thee, euen as thou wilt. And her daughter was made whole euen the same time. Matt. 15. 21

¶ The third Sunday in Lent.

The Collect.

WE beseech thee, Almighty God, looke vpon the heartie desires of thy humble seruants, and stretch foorth thy right hand of thy Maiesty, to be our defence against all our enemies, through Iesus Christ our Lord.

The Epistle.

BE ye the followers of God, as deare children, and walke in loue, euen as Christ loued vs, and gaue himselfe for vs, an offering and a sacrifice of a sweet sauour to God. As for fornication, and all vncleannesse, or couetousnesse, let it not be once named among you, as it becommeth Saints, or filthinesse, or foolish talking or iesting, which are not comely: but rather giuing of thanks, for this ye know: that no whoremonger, either vncleane person, or couetous person (which is a worshipper of images) hath any inheritance in the kingdome of Christ, and of God. Let no man deceiue you with Ephes. 5. 1.

with vaine wordes: For because of such things commeth the wrath of God vpon the children of disobedience. Be ye not therefore companions of them. Yee were sometimes darknesse, but now are light in the Lord, walke as children of light: for the fruit of the Spirit consisteth in all goodnesse and righteousnesse, and trueth. Accept that which is pleasing vnto the Lord, and haue no fellowship with the vnfruitfull workes of darknesse, but rather rebuke them: for it is a shame euen to name those things which are done of them in secret. But all things when they are brought foorth by the light, are manifest. For whatsoeuer is manifest, the same is light. Wherefore he saith, Awake thou that sleepest, and stand vp from death, and Christ shall giue thee light.

The Gospel.

Luke 11.14. IEsus was casting out a deuil that was dumbe. And when he had cast out the deuill, the dumbe spake, and the people wondered. But some of them said, He casteth out deuils through Beelzebub the chiefe of the deuils. And other tempted him, and required of him a signe from heauen. But he knowing their thoughts said vnto them, Euery kingdome deuided against it selfe, is desolate, and one house doth fall vpon another. If Satan also be deuided against himself, how shall his kingdome endure? Because ye say, I cast out deuils through Beelzebub. If I by the helpe of Beelzebub cast out deuils, by whose helpe doe your children cast them out? Therefore shall they bee your iudges. But if I by the finger of God cast out deuils, no doubt the kingdom of God is come vpon you. When a strong man armed watcheth his house, the things that he possesseth are in peace. But when a stronger then hee commeth vpon him, and ouercommeth him, he taketh from him all his harnesse, wherein he trusted, and diuideth his goods. He that is not with mee is against mee: and he that gathereth not with me, scattereth abroad. When the vncleane spirit is gone out of a man, he walketh through drie places, seeking rest. And when he findeth none, he saith, I will returne againe into my house, whence I came out. And when he commeth, he findeth it swept and garnished. Then goeth hee, and taketh to him seuen other spirits worse then himselfe, and they enter in and dwell there: and the end of that man is worse then the beginning. And it fortuned, that as he spake these things, a certaine woman of the company lift vp her voyce, and said vnto him, Happy is the wombe that bare thee, and the paps which gaue thee sucke. But he said, Yea, happy are they that heare the word of God, and keepe it.

¶ The fourth Sunday in Lent.

The Collect.

GRant we beseech thee, Almighty God, that we which for our euill deeds are worthily punished by thecomfort of thy grace may mercifully be relieued, through our Lord Iesus Christ.

The Epistle.

TEll me (ye that desire to be vnder the Law) doe ye not Gal. 4, 21.
heare of the Law? For it is written that Abraham had two sonnes: the one by a bondmaid, the other by a free woman. Yea, and he which was borne of the bondwoman, was borne after the flesh: but he which was borne of the free woman, was borne by promise. Which things are spoken by an Allegory: for these are two Testaments, the one from the mount Sina, which gendreth vnto bondage, which is Agar: for mount Sina is Agar in Arabia, and bordereth vpon the citie which is now called Hierusalem, and is in bondage with her children. But Hierusalem which is aboue, is free, which is the mother of vs all. For it is written, Reioyce thou barren that bearest no children, breake forth and cry, thou that trauailest not: for the desolate hath many moe children then she which hath an husband. Brethren, we are after Isaac the children of promise. But as then hee that was borne after the flesh, persecuted him that was borne after the Spirit: euen so it is now. Neuertheless, what saith the Scripture? Put away the bondwoman and her sonne: for the sonne of the bondwoman shall not be heire with the sonne of the free woman. So then brethren, we are not children of the bondwoman, but of the free woman.

The Gospel.

IEsus departed ouer the Sea of Galilee, which is the Sea Iohn 6. 1.
of Tiberias, and a great multitude followed him, because they saw his miracles, which he did on them which were diseased. And Iesus went vp into a mountaine, and there he sate with his disciples. And Easter (a feast of the Iewes) was nigh. When Iesus then lift vp his eyes, and saw a great company come vnto him, hee said vnto Philip, Whence shall we buy bread that these may eate? This he said to proue him, for hee himselfe knew what hee would doe. Philip answered him, Two hundred penyworth of bread are not sufficient for them, that euery man may take a little. One of his disciples (Andrew, Simon Peters brother) saith vnto him, There is a lad which hath fiue barley loaues, and two fishes: but what are they among so many? And Iesus sayd, Make the people sit downe. There was much grasse in the place: So the men sate

downe, in number about fiue thousand, and Iesus tooke t
bread, and when he had giuen thankes, he gaue to the Dis
ples, & the Disciples to them that were set downe, and li
wise of the fishes as much as they would. When they had
ten enough, he said vnto his Disciples, Gather vp the b
ken meat which remaineth, that nothing be lost. And t
gathered it together, and filled twelue baskets with the b
ken meat of the fiue barley loaues, which broken meat
mained to them that had eaten. Then those men (when t
had seene the miracle that Iesus did) said, This is o
truth the same Prophet that should come into the world.

¶ The fift Sunday in Lent.

The Collect.

WEe beseech thee, Almighty God, mercifully to lo
vpon thy people, that by thy great goodnes they
be gouerned and preserued euermore both in body and so
through Iesus Christ our Lord.

The Epistle.

Heb. 9. 11. CHrist being an high Priest of good things to come, c
by a greater and more perfect Tabernacle, not m
with hands, that is to say, not of this building, neither by
blood of goats and calues, but by his owne blood he en
in once into the holy place, and found eternall redempt
For if the blood of Oxen and of Goates, and the ashes
young Cow, when it is sprinkled, purifieth the vncleans
touching the purifying of the flesh: how much more shall
blood of Christ (which through the eternall Spirit off
himselfe without spot to God) purge your conscience f
dead works, for to serue the liuing God? And for this
is he the Mediatour of the new Testament, that th
death, which chanced for the redemption of those trans
sions that were vnder the first Testament, they whic
called, might receiue the promise of eternall inheritance

The Gospel.

Iohn 8. 46. WHich of you can rebuke mee of sinne? If I s
trueth, why doe ye not beleeue mee? He that
God, heareth Gods words: yee therefore heare then
because yee are not of God. Then answered the I
and said vnto him, Say we not well, that thou art
maritane, and hast the deuill? Iesus answered, I
not the deuill: but I honour my Father, and ye haue
noured mee. I seeke not mine owne praise, there
that seeketh, and iudgeth. Verely, verely I say vn

If a man keepe my saying, he shall neuer see death. Then said the Iewes vnto him, Now we know that thou hast the deuill. Abraham is dead, and the Prophets, and thou sayest, If a man keepe my saying, he shall neuer taste of death. Art thou greater then our father Abraham, which is dead? And the Prophets are dead: whom makest thou thy selfe? Iesus answered, If I honour my selfe, mine honour is nothing: It is my Father that honoureth me, which ye say is your God: and yet yee haue not knowen him: but I know him. And if I say, I know him not, I shall bee a lyar like vnto you. But I know him, and keepe his saying. Your father Abraham was glad to see my day: and he saw it, and reioyced. Then said the Iewes vnto him, Thou art not yet fiftie yeeres old, and hast thou seene Abraham? Iesus said vnto them, Verely, verely I say vnto you, yer Abraham was borne, I am. Then tooke they vp stones to cast at him: but Iesus hid himselfe, and went out of the Temple.

¶ The Sunday next before Easter.

The Collect.

ALmighty and euerlasting God, which of thy tender loue towards man, hast sent our Sauiour Iesus Christ to take vpon him our flesh, and to suffer death vpon the Crosse, that all mankind should follow the example of his great humility: mercifully grant, that we both follow the example of his patience, and be made partakers of his resurrection, through the same Iesus Christ our Lord. ℟

The Epistle.

LEt the same mind be in you, that was also in Christ Iesus, which when he was in the shape of God, thought it no robbery to be equall with God: neuerthelesse, he made himselfe of no reputation, taking on him the shape of a seruant, and became like vnto men, and was found in his apparell as a man. He humbled himselfe, and became obedient vnto the death, euen the death of the Crosse: Wherefore God hath also exalted him on high, and giuen him a Name which is aboue all names, that at the Name of Iesus euery knee should bow, both of things in heauen, and things in earth, and things vnder the earth, and that all tongues should confesse that Iesus Christ is the Lord, vnto the praise of God the Father. Phil. 2. 5.

The Gospel.

AND it came to passe when Iesus had finished all these sayings, he said vnto his disciples, Ye know that after two dayes shall bee Easter, and the Sonne Matt. 26

of man shall bee deliuered ouer to bee crucified. Then assembled together the chiefe Priests, and the Scribes and the Elders of the people, vnto the Palace of the high Priest, (which was called Caiaphas) and held a Counce that they might take Iesus by subtilty, and kill him. But they sayd, Not on the holy day, lest there bee an vproare among the people. When Iesus was in Bethany, in t house of Simon the Leper, there came vnto him a woma hauing an Alabaster boxe of precious ointment, and pou red it on his head, as hee sate at the board. But when t Disciples saw it, they had indignation, saying, Wher to serueth this waste? This ointment might haue bee well sold, and giuen to the poore. When Iesus vnde stood that, hee sayd vnto them, Why trouble yee the w man? For she hath wrought a good worke vpon mee. F yee haue the poore alwayes with you, but mee yee shall n haue alwayes. And in that shee hath cast this ointme on my body, shee did it to burie mee. Verely, I say vn you, Whereseuer this Gospel shall be preached in all t world, there shall also this be told that she hath don for a memorial of her. Then one of the twelue (whi was called Iudas Iscariot) went vnto the chiefe Priest and sayd vnto them, What will ye giue mee, and I wi deliuer him vnto you? And they appointed vnto him th ty pieces of siluer. And from that time foorth hee soug opportunity to betray him. The first day of Sweet brea the Disciples came to Iesus, saying to him, Where wi thou that wee prepare for thee to eate the Passeouer? A hee sayd, Goe into the City to such a man, and say vn him, The Master saith, My time is at hand: I wi keepe my Easter by thee, with my Disciples. And t Disciples did as Iesus had appointed them, and th made ready the Passeouer. When the Euen was com hee sate downe with the twelue: and as they did eate, h sayd, Verely I say vnto you, that one of you shall b betray mee. And they were exceeding sorrowful, and beg euery one of them to say vnto him, Lord, Is it I? He a swered, and said, He that dippeth his hand with me in t dish, the same shall betray mee. The Sonne of man truly goeth as it is written of him, but woe vnto that man b whom the Sonne of man is betrayed: it had beene goo for that man if he had not beene borne. Then Iudas wh betrayed him, answered, and said, Master, Is it I? H said vnto him, Thou hast said. And when they were eatin Iesus tooke bread, and when he had giuen thanks, he brak it, and gaue it to the Disciples, and said, Take, eate, th

is my body. And he tooke the cup, and thanked, and gaue it to them, saying, Drinke ye all of this: for this is my blood (which is of the New Testament) that is shed for many for the remission of sinnes. But I say vnto you, I will not drinke henceforth of this fruit of the Vine-tree, vntill that day when I shall drinke it new with you in my Fathers Kingdome. And when they had sayd grace, they went out vnto Mount Oliuet. Then sayd Iesus vnto them, All yee shall be offended because of mee this night: For it is written, I will smite the Shepherd, and the sheepe of the flocke shall bee scattered abroad: but after I am risen againe, I will goe before you into Galilee. Peter answered, and sayd vnto him, Though all men be offended because of thee, yet will not I be offended. Iesus sayd vnto him, Verely I say vnto thee, that in this same night before the Cocke crow, thou shalt deny me thrice. Peter sayd vnto him, Yea, though I should die with thee, yet will I not denie thee. Likewise also said all the disciples. Then came Iesus with them vnto a Farme place (which is called Gethsemane) and sayd vnto the Disciples, Sit ye here while I goe and pray yonder. And he tooke with him Peter, and the two sonnes of Zebedee, and began to waxe sorrowfull and heauie. Then sayd Iesus vnto them, My soule is heauie, euen vnto the death: tarry ye here, and watch with me. And hee went a little further, and fell flat on his face, and prayed, saying, O my Father, if it be possible, let this cup passe from mee: Neuerthelesse, not as I will, but as thou wilt. And he came vnto the Disciples, and found them asleepe, and said vnto Peter, What, could ye not watch with mee one houre? Watch and pray, that yee enter not into temptation: the spirit is willing, but the flesh is weake. He went away once againe, and prayed, saying, Oh my Father, if this cup may not passe away from me, except I drinke of it, thy will bee fulfilled. And hee came and found them asleepe againe, for their eyes were heauy. And he left them, and went againe, and prayed the third time, saying the same words. Then commeth he to his disciples, and said vnto them, Sleepe on now and take your rest: Behold, the houre is at hand, and the Sonne of man is betrayed into the hands of sinners. Rise, let vs be going: behold, he is at hand that doth betray me. While he yet spake, loe, Judas one of the number of the twelue came, and with him a great multitude with swords and staues, sent from the chiefe Priests and Elders of the people: But he that betrayed him, gaue them a token, saying, Whomsoeuer I kisse, the same is he, hold him fast. And foorthwith he came to Iesus, and sayd, Haile Master, and

kissed

killed him. And Jesus said vnto him, Friend, wherefore art thou come? Then came they and layd hands on Jesus, and tooke him. And behold, one of them which were with Jesus, stretched out his hand, and drew his sword. and strooke a seruant of the high Priests, and smote off his eare. Then said Jesus vnto him, Put vp thy sword into the sheath: for all they that take the sword, shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall giue me euen now more then twelue legions of Angels? But how then shall the Scriptures be fulfilled? For thus must it be. In that same houre said Jesus to the multitude, Yee be come out as it were to a theefe with swords and staues for to take me. I sate dayly with you teaching in the Temple, and ye tooke mee not. But all this was done, that the Scriptures of the Prophets might bee fulfilled. Then all the disciples forsooke him, and fled. And they tooke Jesus, and led him to Caiaphas the high Priest, where the Scribes & the Elders were assembled. But Peter followed him afar off vnto the high Priests Palace, and went in, and sate with the seruants to see the end. The chiefe Priests and Elders, and all the councell sought false witnesse against Jesus for to put him to death, but found none: yea, when many false witnesses came, yet found they none. At the last came two false witnesses, and said, This fellow said, I am able to destroy the Temple of God, and to build it againe in three dayes. And the chiefe Priest arose, and said vnto him, Answerest thou nothing? Why doe these beare witnesse against thee? But Jesus held his peace. And the chiefe Priest answered, and said vnto him, I charge thee by the liuing God, that thou tell vs whether thou be Christ the Sonne of God. Jesus said vnto him, Thou hast said. Neuerthelesse, I say vnto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and comming in the clouds of the skie. Then the high Priest rent his clothes, saying, He hath spoken blasphemy, what need we of any more witnesses? Behold, now ye haue heard his blasphemy, what thinke ye? They answered and said, He is worthy to die. Then did they spit in his face, and buffeted him with fists. And other smote him on the face with the palme of their hands, saying, Tell vs, thou Christ, who is he that smote thee? Peter sate without in the Court, and a damosell came vnto him, saying, Thou also wast with Jesus of Galilee. But he denied before them all, saying, I wot not what thou sayest. When hee was gone out into the porch, another wench saw him, and said vnto them that were there. This fellow was also with Jesus of Nazareth. And againe, he denied with an

oath

oath, saying, I doe not know the man. After a while came vnto him they that stood by, and sayd vnto Peter, Surely thou art euen one of them, for thy speech bewrayeth thee. Then began he to curse and to sweare, that he knew not the man. And immediatly the cocke crew. And Peter remembred ye word of Jesus, which said vnto him, Before the cocke crow, thou shalt deny me thrice: and he went out, and wept bitterly. When the morning was come, all the chiefe Priests and Elders of the people, held a councell against Jesus to put him to death. & brought him bound, and deliuered him vnto Pontius Pilate the Deputy. Then Judas which had betrayed him, (seeing that he was condemned) repented himselfe, and brought againe the thirty plates of siluer, to the chiefe Priests and Elders, saying, I haue sinned, betraying the innocent blood. And they said. What is that to vs? see thou to that. And he cast down the siluer plates in the Temple, & departed, and went & hanged himselfe. And the chiefe Priests took the siluer plates, and said, It is not lawfull for to put them into the treasury, because it is the price of blood. And they tooke counsell, and bought with them a Potters field to bury strangers in. Wherefore the field is called Acheldama, that is, the field of blood vnto this day. Then was fulfilled that, which was spoken by Jeremy the Prophet, saying, And they tooke thirty siluer plates, the price of him that was valued, whom they bought of the children of Israel, and gaue them for the Potters field, as the Lord appointed me. Jesus stood before the Deputy, and the Deputy asked him, saying, Art thou the King of the Iewes? Jesus said vnto him, Thou sayest. And when he was accused of the chiefe Priests and Elders, he answered nothing. Then said Pilate to him, Hearest thou not how many witnesses they lay against thee? And he answered him to neuer a word, insomuch that the Deputy marueiled greatly. At that feast, the Deputy was wont to deliuer vnto the people a prisoner whom they would desire. He had then a notable prisoner called Barabbas. Therfore when they were gathered together, Pilate said, Whether will ye that I giue loose vnto you Barabbas, or Jesus which is called Christ? For he knew, that for enuy they had deliuered him. When hee was set downe to giue iudgement, his wife sent vnto him, saying, Haue thou nothing to doe with that Just man: For I haue suffered this day many things in my sleepe, because of him. But the chiefe Priests and Elders perswaded the people, that they should aske Barabbas, and destroy Jesus. The Deputy answered, and said vnto them, Whether of the twaine will yee that I let loose vnto you? They said,

Barabbas.

Barabbas. Pilate said vnto them, What shall I doe t
with Iesus which is called Christ? They all said vnto hi
Let him be crucified. The deputie said, What euill hath
done? But they cryed the more, saying, Let him be crucifi
When Pilate saw that he could preuaile nothing, but t
more businesse was made, hee tooke water, and washed h
hands before the people, saying, I am innocent of the blo
of this iust person, see ye. Then answered all the people, a
said, His blood be on vs, and on our children. Then let
Barabbas loose vnto them, and scourged Iesus, and de
uered him to be crucified. Then the souldiers of the Depu
tooke Iesus into the common hall, & gathered vnto him
the company, and they stripped him, and put on him a purp
robe, and platted a crowne of thornes, and put it vpon h
head, and a reed in his right hand, & bowed the knee befo
him, and mocked him, saying, Haile King of the Iewes. A
when they had spit vpon him, they tooke the reed, and sm
him on the head, and after that they had mocked him, th
tooke the robe off him againe, and put his owne raiment
him, and led him away to crucifie him. And as they cam
out, they found a man of Cyrene (named Simon) him th
compelled to beare his crosse. And they came vnto the pla
which is called Golgotha (that is to say, a place of dea
mens sculs) & gaue him vineger mingled with gall to drin
And when hee had tasted thereof, hee would not drink
When they had crucified him, they parted his garments, a
did cast lots, that it might be fulfilled, which was spoken
the Prophet, They parted my garments among them, a
vpon my vesture did they cast lots. And they sate and watc
ed him there, and set vp ouer his head the cause of his dea
written, This is Iesus the King of the Iewes. Then were th
two theeues crucified with him, one on the right hand, a
the other on the left. They that passed by, reuiled him, wa
ging their heads, and saying, Thou that destroyedst t
Temple of God, and didst build it in three dayes, saue t
selfe: If thou be the Sonne of God, come downe from
crosse. Likewise also the high Priests mocking him, wi
the Scribes and Elders, said, He saued other, himself he
cannot saue. If he be the King of Israel, let him now co
downe from the crosse, and we will beleeue him. He trust
in God, let him deliuer him now, if he will haue him: For
said, I am the Sonne of God. The theeues also which we
crucified with him, cast the same in his teeth. From the si
houre was there a darknes ouer all the land vntill the nin
houre. And about the ninth houre Iesus cryed with a lo
voyce, saying, Eli, Eli, lama sabachthani, that is to say, G

God

God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias, and straight way one of them ran, and tooke a spunge, and when he had filled it full of vineger, hee put it on a reede, and gaue him to drinke. Other said, Let be, let vs see whether Elias will come and deliuer him. Iesus when he had cried againe with a lowd voyce, yeelded vp the ghost. And behold, the vaile of the Temple did rent in two parts from the top to the bottome, and the earth did quake, and the stones rent, and graues did open, and many bodies of Saints which slept, arose, and went out of the graues after his resurrection, and came into the holy citie, and appeared vnto many. When the Centurion, and they that were with him watching Iesus, saw the earthquake, and those things which happened, they feared greatly, saying, Truely this was the Sonne of God. And many women were there beholding him afarre off) which followed Iesus from Galilee ministring vnto him: among which was Mary Magdaleye, and Mary the mother of Iames and Ioses, and the mother of Zebedees children.

¶ Munday before Easter.

The Epistle.

WHat is he this that commeth from Edom, with red coloured clothes of Bosra, (which is so costly cloth) and commeth in so mightily with all his strength? I am he that teacheth righteousnes, and am of power to help. Wherefore then is thy clothing red, and thy raiment like his that treadeth in the winepresse? I haue troden the presse my selfe alone, and of all people there is not one with me. Thus will I tread downe mine enemies in my wrath, and set my feete vpon them in mine indignation, & their blood shall bespring my clothes, and so will I staine all my raiment. For the day of vengeance is assigned in my heart, and the yeere when my people shall be deliuered, is come. I looked about me, and there was no man to shew me any helpe, I marueiled that no man held me vp. Then I held me by mine owne arme, and my feruentnesse sustained me. And thus will I tread downe the people in my wrath, and bathe them in my displeasure, and vpon the earth will I lay their strength. I will declare the goodnesse of the Lord, yea, and the praise of the Lord, for all that he hath giuen vs, for the great good that he hath done for Israel, which he hath giuen them of his owne fauour, and according to the multitude of his louing kindnesse. For he said, These no doubt are my people, and no lying children: and so he was their Sauiour. In their troubles Esa. 63. 1.

troubles he was also troubled with them, & the Angel
went forth from his presence deliuered them. Of very
and kindnesse that he had vnto them, he redeemed them
hath borne them, and caried them vp, euer since the w
began. But after they prouoked him to wrath, and vexed
holy mind, hee was their enemie, and fought against t
himselfe. Yet remembred Israel the old time of Moses
his people, saying, Where is he that brought them from
water of the Sea, with them that fed his sheepe? Wh
is he that hath giuen his holy Spirit among them? He
them by the right hand of Moses with his glorious a
diuiding the water before them, whereby he gate him
an euerlasting name. He led them in the deepe, as an h
is led in the plaine, that they should not stumble, as a t
beast goeth in the field, and the breath giuen of God, gi
him rest. Thus (O God) hast thou led thy people, to m
thy selfe a glorious Name withall. Looke downe then f
heauen, & behold the dwelling place of thy Sanctuary,
thy glory. How is it that thy iealousie, thy strength, the
titude of thy mercies, and thy louing kindnes will not be
treated of vs? yet art thou our Father. For Abraham kn
eth vs not, neither is Israel acquainted with vs. But t
Lord art our Father and Redeemer, and thy Name is
lasting. O Lord, wherefore hast thou led vs out of the w
Wherefore hast thou hardened our hearts, that wee f
thee not? Be at one with vs againe for thy seruants sake,
for the generation of thine heritage. Thy people haue
but a little of thy Sanctuary in possession, for our enem
haue troden downe thine holy place. And wee were t
from the beginning, when thou wast not their Lord, for
haue not called vpon thy Name.

The Gospel.

arke 14, 1 AFter two dayes was Easter, and the dayes of
bread. And the high Priests and the Scribes sou
how they might take him by craft, and put him to de
But they said, Not in the Feast day, least any busines
among the people. And when he was in Bethany, in
house of Simon the Leper, euen as he sate at meate,
came a woman hauing an alabaster box of ointment
Narde, that was pure and costly, and she brake the box,
powred it vpon his head. And there were some, that
not content within themselues, and said, What needed
waste of ointment? for it might haue beene sold for
then three hundred pence, and haue been giuen to the p
And they grudged against her. And Iesus said, Let h
lone, why trouble ye her? She hath done a good wo

me: For ye haue the poore with you alwayes, & whensoeuer ye will, ye may doe them good: but me haue ye not alwayes. She hath done that she could, she came afore hand to anoint my body to the burying. Verely I say vnto you, wheresoeuer this Gospel shall bee preached throughout the whole world, this also that she hath done, shall bee rehearsed in remembrance of her. And Judas Iscariot, one of the twelue, went away vnto the high Priests to betray him vnto them. When they heard that, they were glad, and promised that they would giue him money: And he sought how hee might conueniently betray him. And the first day of Sweete bread (when they offered the Passeouer) his disciples said vnto him, Where wilt thou that wee goe and prepare that thou mayest eate the Passeouer? And he sent foorth two of his disciples, and said vnto them, Goe ye into the Citie, and there shall meete you a man bearing a pitcher of water, follow him. And whithersoeuer hee goeth in, say ye vnto the good-man of the house, The Master saith, Where is the guest-chamber, where I shall eate the Passeouer with my disciples? And he will shew you a great parlour paued and prepared, there make ready for vs. And his disciples went forth, and came into the Citie, and found as hee had said vnto them, and they made ready the Passeouer. And when it was now euentide, hee came with the twelue. And as they sate at board and did eate, Jesus said, Verely I say vnto you, One of you (that eateth with me) shall betray me. And they began to be sorry, and to say to him one by one, Is it I? And another said, Is it I? He answered and said vnto them, It is one of the twelue, euen he that dippeth with me in the platter. The Sonne of man truely goeth, as it is written of him: but woe vnto that man by whom the Son of man is betrayed: Good were it for that man if he had neuer been borne. And as they did eate, Jesus tooke bread, and when hee had giuen thankes, he brake it, and gaue to them, and said, Take eate, this is my body. And he tooke the cup, and when he had giuen thankes, he gaue it to them: and they all dranke of it. And he said vnto them, This is my blood of the New Testament, which is shed for many. Verely I say vnto you, I will drinke no more of the fruit of the vine, vntill that day that I drinke it new in the kingdome of God. And when they had said grace, they went out into the mount Olivet. And Jesus saith vnto them, All yee shall be offended because of me this night: for it is written, I will smite the Shepherd, and the sheep shal be scattered: but after that I am risen againe, I will goe into Galilee before you. Peter said vnto him, And though all men be offended,

yet will not I. And Iesus saith vnto him, Verely I say vn
thee, that this day, euen in this nigh[t], before the cocke cro
twice, thou shalt denie me three times. But he spake m
vehemently, No, if I should die with thee, I will not de
thee. Likewise also said they all. And they came int
place which was named Gethsemane, and he said to his d
ciples, Sit ye here while I goe aside and pray. And hee
keth with him, Peter, and James, and John, and began
waxe abashed, and to be in an agonie, and said vnto th
My soule is heauy euen vnto the death: tarie yee here
watch. And hee went foorth a little, and fell downe fla
the ground, and prayed that if it were possible, the ho
might passe from him. And he said, Abba, Father, all thi
are possible vnto thee, take away this cup from me:
nerthelesse, not as I will, but as thou wilt be done.
he came and found them sleeping, and sayeth vnto Pet
Simon, sleepest thou? Couldest thou not watch one hou
Watch yee, and pray, lest ye enter into temptation: the
rit truely is ready, but the flesh is weake. And againe
went aside and prayed, and spake the same words. And
returned and found them asleepe againe, for their eyes w
heauy, neither wist they what to answere him. And
came the third time, and said to them, Sleepe hen
foorth, and take your ease, it is enough. The houre is co
behold, the Sonne of man is betrayed into the hands of
ners: rise vp, let vs go: loe, he that betrayeth me is at ha
And immediatly while he yet spake, commeth Iudas (wh
was one of the twelue) and with him a great number
people, with swords and staues from the high Priests,
Scribes and Elders. And he that betrayed him, had gi
them a generall token, saying, Whomsoeuer I doe kisse,
same is he, take and leade him away warily. And assoon
he was come, he goeth straightway to him, & saith vnto h
Master, Master, and kissed him, and they layd their ha
him, and tooke him. And one of them that stood by, d
a sword, and smote a seruant of the high Priests,
cut off his eare. And Iesus answered and said vnto th
Yee bee come out as vnto a thiefe with swords and sta
for to take me: I was dayly with you in the Temple
ching, and ye tooke me not: but these things come to pa
that the Scriptures should bee fulfilled. And they all
tooke him, and ran away. And there followed him a cert
young man clothed in linnen vpon the bare, and the yo
men caught him, and he left his linnen garment, and
from them naked. And they ledde Iesus away to the
Priest of all, and with him came all the high Priests

the Elders, and the Scribes. And Peter followed him a great way off (euen till hee was come into the palace of the high Priest) and hee sate with the seruants, and warmed himselfe at the fire. And the high Priests and all the Counsell sought for witnesse against Iesus, to put him to death, and found none: for many bare false witnesse against him, but their witnesses agreed not together. And there arose certaine, and brought false witnesses against him, saying, We heard him say, I will destroy this Temple that is made with hands, and within three dayes I will build another made without hands: But yet their witnesses agreed not together. And the high Priest stood vp among them, and asked Iesus, saying, Answerest thou nothing? How is it that these beare witnesse against thee? but he held his peace, and answered nothing. Againe the high Priest asked him, and said vnto him. Art thou Christ the Sonne of the Blessed? And Iesus said, I am: And yee shall see the Sonne of man sitting on the right hand of power, and comming in the clouds of heauen. Then the high Priest rent his clothes and said, What need wee any further witnesses. Yee haue heard blasphemy, what thinke ye? And they all condemned him to be worthy of death. And some began to spit at him, and to couer his face, and to beat him with fists, and to say vnto him, Areade. And the seruants buffeted him on the face. And as Peter was beneath in the palace, there came one of the wenches of the high Priest, and when she saw Peter warming himselfe, shee looked on him, and said, Wast not thou also with Iesus of Nazareth? And hee denied, saying, I know him not, neither wot I what thou sayest. And hee went out into the porch, and the cocke crew. And a damosell (when she saw him) began againe to say to them that stood by, This is one of them. And he denied it againe. And anon after, they that stood by, said againe vnto Peter, Surely thou art one of them, for thou art of Galilee, and thy speech agreeth thereto. But he began to curse and to sweare, saying, I know not this man of whom yee speake. And a-gaine the cocke crew. And Peter remembred the word that Iesus had said vnto him, Before the cocke crew twice, thou shalt deny me three times: and he began to weepe.

¶ Tuesday before Easter.

The Epistle.

THe Lord God hath opened mine eare, therefore can I not say nay, neither withdraw my selfe: but I offer my backe vnto the smiters, and my cheekes to the nippers. I hid not my face from shame and spitting, and the Lord

Esay 50. 5.

God shall helpe me, therefore shall I not be confounded. I haue hardened my face like a flint stone, for I am sure that I shall not come to confusion. Yee is at hand that iustifieth me: who will then goe to law with me? Let vs stand one against another. If there be any that will reason with me, let him come here forth to me. Behold, the Lord God standeth by me: what is hee then that can condemne me? Loe, they shall bee like as an olde cloth, the moth shall eate them vp. Therefore whoso feareth the Lord among you, let him heare the voyce of his seruant. Who so walketh in darkenesse and no light shineth vpon him, let him put his trust in the Name of the Lord, and hold him vp by his God. But take heede, yee all kindle a fire of the wrath of God, and stirre the coales. Walke on in the glistring of your owne fire, and in the coales that yee haue kindled. This commeth vnto you from my hand, namely, that ye shall sleepe in sorrow.

The Gospel.

Marke 15.1 AND anon in the dawning, the high Priests held a counsell with the Elders, and the Scribes, and the whole Congregation, and bound Iesus, and led him away and deliuered him to Pilate. And Pilate asked him, Art thou the King of the Iewes? And hee answered, and said vnto him, Thou sayest it. And the high Priests accused him of many things. So Pilate asked him againe, saying, Answerest thou nothing? Behold how many things they lay to thy charge. Iesus answered yet nothing, so that Pilate marueiled. At that feast Pilate did deliuer vnto them a prisoner, whomsoeuer they would desire. And there was one that was named Barabbas, which lay bound with them that made insurrection: hee had committed murther. And the people called vnto him, and beganne to desire him that hee would doe accoording as hee had euer done vnto them. Pilate answered them, saying, Will yee that I loose vnto you the King of the Iewes? for hee knew that the high Priests had deliuered him of enuy. But the high Priests mooued the people, that hee should rather deliuer Barabbas vnto them. Pilate answered againe and said vnto them, What will yee then that I doe vnto him whom ye call the King of the Iewes? and they cryed again, Crucifie him. Pilate said vnto them, What euill hath he done? And they cried the more feruently, Crucifie him. And so Pilate willing to content the people, let loose Barabbas vnto them, and deliuered vp Iesus (when hee had scourged him) for to be crucified. And the souldiers led him away into the common hall, and called together the whole

multi-

multitude. And they clothed him with purple, and they platted a crowne of thornes, and crowned him withall, and beganne to salute him, Haile King of the Iewes. And they smote him on the head with a reede, and did spit vpon him, and bowed their knees, and worshipped him. And when they had mocked him, they tooke the purple off him, and put his owne clothes on him, and led him out to crucifie him. And they compelled one that passed by, called Simon of Cyrene (the father of Alexander and Rufus) which came out of the field, to beare his Crosse. And they brought him to a place named Golgotha, (which if a man interpret, is the place of dead mens skulles.) And they gaue him to drinke wine mingled with myrrhe: but he receiued it not. And when they had crucified him, they parted his garments, casting lots vpon them, what euery man should take. And it was about the third houre, and they crucified him, and the Title of his cause was written, The King of the Iewes. And they crucified him with two theeues, the one on his right hand, and the other on his left: And the Scripture was fulfilled, which saith, Hee was counted among the wicked. And they that went by, railed on him, wagging their heads, and saying, Ah wretch, thou that destroyest the Temple and buildest it againe in three dayes, saue thy selfe, and come downe from the Crosse. Likewise also mocked him the high Priests among themselues with the Scribes, and said, Hee saued other men, himselfe he cannot saue. Let Christ the King of Israel descend now from the Crosse, that we may see and beleeue. And they that were crucified with him, checked him also. And when the sixt houre was come, darkenesse arose ouer all the earth vntill the ninth houre. And at the ninth houre Iesus cried with a loud voyce, saying Eloi, Eloi, lama-sabachthani, which is (if one interpret it) My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard that, said, Behold, he calleth for Elias. And one ran & filled a spunge full of vineger, & put it on a reed, and gaue him to drinke, saying, Let him alone, let vs see whether Elias will come & take him downe. But Iesus cried with a loud voyce, and gaue vp the ghost. And the vaile of the Temple rent in two pieces, from the top to the bottome: And when the Centurion (which stood before him) saw that he so cried, and gaue vp the ghost, he said, Truely this man was the Sonne of God. There were also women a good way off beholding him: among whom was Mary Magdalene, and Mary the mother of James the little, and of Ioses, & Mary Salome, (which also when he was in Galilee, had followed

him, and ministred vnto him) and many other women which came vp with him to Hierusalem. And now when the Euen was come (because it was the day of preparing, that goeth before the Sabbath) Ioseph of the citie of Arimathea, a noble Counsellour, which also looked for the kingdome of God, came and went in boldly vnto Pilate, and begged of him the body of Iesus. And Pilate marnelled that he was already dead, and called vnto him the Centurion, and asked of him whither he had beene any while dead. And when he knew the truth of the Centurion, he gaue the body to Ioseph. And he bought a linnen cloth, and tooke him downe, and wrapped him in the linnen cloth, and layd him in a Sepulchre, that was hewen out of a rocke, and rolled a stone before the doore of the Sepulchre. And Mary Magdalen and Mary Ioses beheld where he was laid.

¶ Wednesday before Easter.

The Epistle.

9.9.16. VVHereas is a Testament, there must also (of necessitie) bee the death of him that maketh the Testament. For the Testament taketh authoritie when men are dead. For it is yet of no value, as long as he that maketh the Testament is aliue. For which cause also, neither the first Testament was ordained without blood. For when Moses had declared all the Commandements to all the people according to the Law, he tooke the blood of calues & of goats with water and purple wool, and hysope, and sprinkled both the booke, and al the people, saying, This is the blood of the Testament which God hath appointed vnto you. Moreouer, he sprinkled the Tabernacle with blood also, and all the ministring vessels. And almost all things are by the law purged with blood and without shedding of blood is no remission. It is need then that the similitudes of heauenly things bee purified with such things, but that the heauenly things themselues bee purified with better sacrifices than these are those. For Christ is not entred into the holy places that are made with hands (which are similitudes of true things) but is entred into very heauen, for to appeare now in the sight of God for vs: not to offer himselfe often as the high Priest entreth into the holy place euery yeere with strange blood (for then he must haue often suffered since the world began) but now in the end of the world hath hee appeared once to put sinne to flight by the offering vp of himselfe: And as it is appointed vnto all men, that they shall once die, and after commeth the Iudgement: euen so Christ was once offered

to take away the sinnes of many: and vnto them that looke for him, shall hee appeare againe without sinne vnto salvation.

The Gospel.

THe Feast of Sweete bread drew nigh, which is called Easter, and the high Priests and Scribes sought how they might kill him, for they feared the people. Then entred Satan into Judas, whose sirname was Iscariot, which was of the number of the twelue, and he went his way, and communed with the high Priests & officers how hee might betray him vnto them. And they were glad and promised to giue him money. And he consented, and sought opportunity to betray him vnto them when the people were away. Then came the day of Sweete bread, when of necessitie the Passeouer must be offred. And he sent Peter and John, saying, Goe, and prepare vs the Passouer that wee may eate it. They said vnto him, Where wilt thou that wee prepare? And he said vnto them, Behold, when ye enter into the citie, there shall a man meet you, bearing a pitcher of water, him follow into the same house that hee entreth in, and yee shall say vnto the good man of house, the Master saith vnto thee, Where is the guest chamber, where I may eate the Passeouer with my disciples? And he shall shew you a great Parlour paued, there make ready. And they went & found as he had said vnto them, and they made ready the Passeouer and when the houre was come, hee sate downe, and the twelue Apostles with him. And hee said vnto them, I haue inwardly desired to eate this Passeouer with you, before that I suffer. For I say vnto you, Hencefoorth will I not eat of it any more, vntill it be fulfilled in the Kingdome of God. And hee tooke the cup, and gaue thankes, and said, Take this, and deuide it among you: For I say vnto you, I will not drinke of the fruit of the Vine, vntill the Kingdome of God come. And he tooke bread, and when hee had giuen thankes, hee brake it, and gaue it vnto them, saying, This is my body which is giuen for you: this doe in the remembrance of me. Likewise also when he had supped, he tooke the cup, saying, This cup is the new Testament in my blood, which is shed for you. Yet behold the hand of him that betrayeth mee, is with me on the table. And truely the Sonne of man goeth as it is appointed: but woe vnto that man by whom he is betrayed. And they began to enquire among themselues, which of them it was that should doe it. And there was a strife among them, which of them should seeme to be the greatest. And he said vnto them, The Kings of nations reigne ouer them, and they that haue authority ouer them, are called gracious

Luke 22

gracious: but yee shall not so be. But he that is greatest among you, shall be as the yonger: and he that is chiefe, shall be as he that doeth minister. For whether is greater, he that sitteth at meate, or he that serueth? Is not he that sitteth at meate? But I am among you as he that ministreth. Yee are they which haue abidden with me in my temptations. And I appoint vnto you a Kingdome, as my Father hath appointed to me, that ye may eate and drinke at my table in my Kingdome, & sit on seats iudging the twelue tribes of Israel. And the Lord said, Simon, Simon, behold, Satan hath desired to sift you, as it were wheate: but I haue prayed for thee, that thy faith faile not. And when thou art conuerted, strengthen thy brethren. And he said vnto him, Lord, I am ready to goe with thee into prison, and to death. And he said, I tell thee Peter, the cocke shall not crow this day, till thou haue denied thrice that thou knowest me. And he said vnto them, When I sent you without wallet, and scrip, and shoes, lacked you any thing? And they said, No. Then said he vnto them, But now he that hath a wallet, let him take it vp, and likewise his scrip, and he that hath no sword, let him sell his coat, and buy one. For I say vnto you, that yet the same which is written, must be performed in me. Euen among the wicked was he reputed: for the things which are written of me haue an end. And they said, Lord, behold, here are two swords. And he said vnto them, It is enough. And he came out, and went (as he was wont) to mount Oliuet. And the disciples followed him: and when he came to the place, he said vnto them, Pray, lest ye fall into temptation. And hee gate himselfe from them about a stones cast, and kneeled downe, and prayed, saying, Father if thou wilt, remoone this cup from me: neuertheless, not my will, but thine be fulfilled. And there appeared an Angel vnto him from heauen, comforting him. And he was in an agonie, and prayed the longer, and his sweate was like drops of blood, trickling downe to the ground. And when he arose from prayer, and was come to his disciples, he found them sleeping for heauinesse, and he said vnto them, Why sleepe ye? Arise and pray, lest ye fall into temptation. While he yet spake, behold, there came a company, and he that was called Iudas, one of the twelue, went before them, and preased nigh vnto Iesus to kisse him. But Iesus said vnto him, Iudas, betrayest thou the Sonne of man with a kisse? When they which were about him, saw what would follow, they said vnto him, Lord, shall we smite with the sword? And one of them smote a seruant of the high Priests, and strooke off his right eare. Iesus answered and said, Suf-

yee thus far forth. And when he touched his eare, he healed him. Then Jeſus ſaid vnto the high Prieſts and rulers of the Temple, and the Elders which were come to him, Yee be come out as vnto a theefe, with ſwords and ſtaues. When I was dayly with you in the Temple, yee ſtretched forth no hands againſt mee: But this is euen your very houre, and the power of darkeneſſe. Then tooke they him, and led him, and brought him to the high Prieſts houſe. But Peter followed afarre off. And when they had kindled a fire in the midſt of the Palace, and were ſet downe together, Peter alſo ſate downe among them. But when one of the wenches beheld him, as hee ſate by the fire, (and looked vpon him) ſhe ſaid, This ſame fellow was alſo with him. And he denied him, ſaying, Woman, I know him not. And after a little while, another ſaw him, and ſaid, Thou art alſo one of them. And Peter ſaid, Man, I am not. And about the ſpace of an houre after, another affirmed, ſaying, Verily this fellow was with him alſo, for he is of Galilee. And Peter ſaid, Man, I wote not what thou ſayeſt. And immediatly while hee yet ſpake, the Cocke crew. And the Lord turned backe, and looked vpon Peter, and Peter remembred the word of the Lord, how hee had ſaid vnto him, before the Cocke crow, thou ſhalt deny mee thrice: And Peter went out and wept bitterly. And the men that tooke Jeſus, mocked him, and ſmote him. And when they had blind-folded him, they ſtrooke him on the face, and aſked him, ſaying, Areade, who is he that ſmote thee? And many other things deſpitefully ſaid they againſt him. And aſſoone as it was day, the Elders of the people, and the high Prieſts and Scribes came together and led him into their Counſel, ſaying, Art thou very Chriſt? tell vs. And he ſaid vnto them, If I tell you, ye will not beleeue me: and if I aſke you, you will not anſwere, nor let me goe. Hereafter ſhall the Sonne of man ſit on the right hand of the power of God. Then ſaid they all, Art thou then the Sonne of God? Hee ſaid, Yee ſay that I am. And they ſaid, What need we of any further witneſſe? For we our ſelues haue heard of his owne mouth.

¶ Thurſday before Eaſter.

The Epiſtle.

THis I warne you of, and commend not, that ye come not together after a better manner, but after a worſe. For firſt of all, when yee come together in the Congregation, I heare that there is diſſenſion among you, & I partly beleeue it. For there muſt bee ſects among you, that they which are perfect among you, may be knowen. When ye come together 1 C. 11.

therefore into one place, the Lords Supper cannot be eaten for euery man beginneth afore to eate his owne supper. And one is hungry, and another is drunken. Haue ye not houses to eate and drinke in? Despise ye the Congregation of God, and shame them that haue not? What shall I say vnto you? Shall I praise you? In this I praise you not. That which I deliuered vnto you, I receiued of the Lord. For the Lord Iesus, the same night in which hee was betrayed, tooke bread, and when hee had giuen thankes, hee brake it, and said, Take ye, and eate, this is my body which is broken for you: This doe yee in the remembrance of mee. After the same manner also, hee tooke the cup, when supper was done, saying, This cup is the new Testament in my blood: This doe, as oft as yee drinke it, in remembrance of mee. For as often as ye shall eate this bread, and drinke of this cup, ye shall shew the Lords death till he come. Wherefore, whosoeuer shall eate of this bread, and drinke of this cup of the Lord vnworthily, shall bee guilty of the body and blood of the Lord. But let a man examine himselfe, and so let him eate of the bread, and drinke of the cup. For he that eateth and drinketh vnworthily, eateth and drinketh his own damnation, because hee maketh no difference of the Lords body. For this cause many are weake and sicke among you, and many sleepe. For if we had iudged our selues, we should not haue been iudged. But when we are iudged of the Lord, wee are chastened, that wee should not be damned with the world. Wherefore, my brethren, when yee come together to eate, tary one for another. If any man hunger, let him eate at home, that ye come not together vnto condemnation. Other things will I set in order when I come.

The Gospel.

Luke 23.1. THe whole multitude of them arose, and led him vnto Pilate. And they began to accuse him, saying, We found this fellow perverting the people, and forbidding to pay tribute to Cesar, saying, that he is Christ a King. And Pilate opposed him, saying, Art thou the King of the Iewes? Hee answered him, and said, Thou sayest it. Then said Pilate to the high Priests, and to the people, I find no fault in this man. And they were the more fierce, saying, He mooueth the people, teaching throughout all Iury, and began at Galilee, euen to this place. When Pilate heard mention of Galilee, hee asked whether the man were of Galilee. And assoone as hee knew that hee belonged vnto Herods iurisdiction, hee sent him to Herod, which was also at Hierusalem at that time. And when Herod saw Iesus, hee was exceeding glad: for he was desirous to see him of

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long season, because he had heard many things of him, and he trusted to haue seene some miracles done by him. Then hee questioned with him many words: But hee answered him nothing. The high Priests and Scribes stood foorth, and accused him straitly. And Herod with his men of war despised him. And when he had mocked him, he arayed him in white clothing, and sent him againe to Pilate. And the same day Pilate and Herod were made friends together, for before they were at variance. And Pilate, called together the high Priests, and the Rulers, and the people, and said vnto them, Yee haue brought this man vnto me, as one that peruerteth the people, and behold, I examine him before you, and finde no fault in this man of those things whereof yee accuse him, no nor yet Herod. For I sent you vnto him: and loe, nothing worthy of death is done vnto him: I will therefore chasten him, and let him loose. For of necessity hee must haue let one loose to them at that feast. And all the people cryed at once, saying, Away with him, and deliuer vs Barabbas (which for a certaine insurrection made in the Citie, and for a murder was cast into prison.) Pilate spake againe vnto them, willing to let Iesus loose: But they cried saying, Crucifie him, crucifie him. He said vnto them the third time, What euill hath he done? I finde no cause of death in him: I will therefore chasten him, and let him goe. And they cryed with loud voyces, requiring that hee might be crucified. And the voyces of them, and of the high Priests preuailed. And Pilate gaue sentence that it should be as they required: And he let loose vnto them him, that for insurrection and murther was cast into prison whom they had desired. And hee deliuered vnto them Iesus, to doe with him what they would. And as they led him away, they caught one Simon of Cyrene, comming out of the field, and on him laid they the Crosse, that he might beare it after Iesus. And there followed him a great company of people and of women, which bewayled and lamented him: But Iesus turned backe vnto them, and said, Yee daughters of Ierusalem, weepe not for mee, but weepe for your selues, and for your children: For behold, the dayes will come, in the which they shall say, Happy are the barren, and the wombes that neuer bare, and the pappes which neuer gaue sucke. Then shall they begin to say to the mountaines, Fall on vs: and to the hills, Couer vs. For if they doe this in a greene tree, what shalbe done in the dry? And there were two euill doers led with him to bee slaine. And after that they were come to the place which is called Caluary, there they crucified him, and the euill doers, one on

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the right hand, and the other on the left. Then said Jesu
Father forgiue them, for they wot not what they doe. A
they parted his rayment and cast lots: and the people sto
and beheld. And the rulers mocked him with them, saying
Hee saued other men, let him saue himselfe, if hee bee
Christ the chosen of God. The souldiers also mocke
him, and came and offered him vineger, and said. If th
be the King of the Iewes, saue thy selfe. And a superscri
tion was written ouer him, with letters of Greeke, a
Latine, and Hebrew, This is the King of the Iewes. And o
of the euill doers which were hanged, rayled on him, sa
ing, If thou be Christ, saue thy selfe and vs. But the oth
answered, and rebuked him, saying, Fearest not thou Go
seeing thou art in the same damnation? We are righteous
punished, for wee receiue according to our deeds: but th
man hath done nothing amisse. And hee said vnto Jesu
Lord remember mee, when thou commest into thy kin
dome. And Jesus said vnto him, Verily I say vnto the
To day shalt thou be with me in Paradise. And it was
bout the first houre: and there was a darkenesse ouer all t
earth, vntill the ninth houre, and the Sunne was dark
ned, and the Vaile of the Temple did rent euen throu
the middes. And when Jesus had cried with a loud voy
hee said, Father, into thy hands I commend my Spirit
And when he had thus said, hee gaue vp the ghost. Whe
the Centurion saw what had happened, hee glorified Go
saying, Verily this was a righteous man. And all the peo
ple that came together to that sight, and saw the thing
which had happened, smote their breasts, and returne
And all his acquaintance, and the women that follow
him from Galilee, stood afarre off beholding these thing
And behold, there was a man named Joseph, a Counse
lour, and hee was a good man and a iust: the same ha
not consented to the counsaile and deede of them, whi
was of Arimathea, a citie of the Iewes, which same al
waited for the Kingdome of God: hee went vnto Pilat
and begged the body of Jesus, and tooke it downe, a
wrapped it in a linnen cloth, and laid it in a Sepulch
that was hewen in stone, wherein neuer man before ha
beene layd. And that day was the preparing of the Sa
bath, and the Sabbath drew on. The women that fo
lowed after, which had come with him from Galilee, b
held the Sepulchre, and how his body was laid. And th
returned and prepared sweete odours and ointments, a
rested on the Sabbath day, according to the Comma
dement.

The Collects.

ALmighty God, wee beseech thee graciously to behold this thy family, for the which our Lord Jesus Christ was content to be betrayed, and giuen vp into the hands of wicked men, and to suffer death vpon the Crosse, who liueth and reigneth with thee and the holy Ghost, now and euer.

ALmighty and euerlasting God, by whose Spirit the whole body of the Church is gouerned and sanctified: receiue our supplications and prayers which we offer before thee, for all estates of men in thy holy Congregation, that euery member of the same in his vocation & ministery, may truely and godly serue thee, through our Lord Jesus Christ, who liueth and reigneth, &c.

MErcifull God, who hast made all men, and hatest nothing that thou hast made nor wouldest the death of a sinner but rather that he should be conuerted, and liue: haue mercy vpon all Iewes, Turkes, Infidels, and Heretikes, and take from them all ignorance, hardnesse of heart, and contempt of thy word: and so fetch them home, blessed Lord, to thy flocke, that they may be saued among the remnant of the true Israelites, and be made one fold vnder one Shepherd, Jesus Christ our Lord, who liueth & reigneth, &c.

The Epistle.

THe Law (which hath but a shadow of good things to come, & not the very fashion of things themselues) can neuer with those Sacrifices, which they offer yeere by yeere continually, make the commers thereunto perfect. For would not then those sacrifices haue ceased to haue beene offered, because that the officers once purged, should haue had no more conscience of sinnes? Neuertheless, in those sacrifices is there mention made of sinnes euery yeere, For the blood of Oxen and Goats cannot take away sinnes. Wherefore when hee commeth into the world, he saith, Sacrifice and offering thou wouldest not haue, but a body hast thou ordeined mee. Burnt offerings also for sinne hast thou not allowed. Then said I, Loe, I am here. In the beginning of the booke it is written of mee, that I should doe thy will, O God. Aboue, when hee saith: Sacrifice, and offering, and burnt sacrifices, and sinne offerings, thou wouldest not haue, neither hast thou allowed them (which are offered by the Law:) then said he, Loe, I am here to doe thy will, O God: He taketh away the first, to establish the latter. By the which will we are made holy, euen by the offering of the body of Jesus Christ once for all. And euery Priest is ready daily ministring, and offering oftentimes

Heb. 10. 1.

one

one manner of oblation, which can neuer take way a sin
But this man after hee had offered one sacrifice for sins
is set downe for euer on the right hand of God, and fr
henceforth tarrieth till his foes be made his footstoole.
with one offering hath he made perfect for euer, them t
are sanctified. The holy Ghost himselfe also beareth
record, euen when he told before, This is the Testam
that I will make vnto them: After those dayes (saith
Lord) I will put my Lawes in their hearts, and in th
mindes will I write them, and their sinnes and iniqui
will I remember no more. And where remission of t
things is, there is no more offering for sinnes. See
therefore, brethren, that by the meanes of the blood of Je
we haue liberty to enter into the holy place, by the new
liuing way, which hee hath prepared for vs through
vaile, (that is to say) by his flesh: And seeing also that
haue an high Priest, which is ruler ouer the house of G
let vs draw nigh with a true heart in a sure faith, sprink
in our hearts from an euill conscience, and washed in
bodies with pure water. Let vs keepe the profession of
hope without wauering, (for he is faithfull that promis
and let vs consider one another to the intent that wee m
prouoke vnto loue, and to good workes, not forsaking
fellowship that we haue among our selues, as the manne
some is: but let vs exhort one another, and that so much
more, because ye see that the day draweth nigh.

The Gospel.

Iohn 18. 1. WHen Iesus had spoken these words, he went for
with his Disciples ouer the brooke Cedron, wh
was a Garden, into the which hee then entred with
disciples. Iudas also which betrayed him, knew the pla
for Iesus oft times resorted thither with his Disciple
Iudas then (after hee had receiued a band of men,
ministers of the high Priests and Pharisees) came thit
with lanternes, and firebrands, and weapons. And Je
knowing all things that should come on him, w
foorth, and said vnto them, Whom seeke yee? They
swered him, Iesus of Nazareth. Iesus said vnto them
am he, Iudas also which betrayed him, stood with th
Assoone then as hee had said vnto them, I am hee,
went backeward, and fell to the ground. Then a
hee them againe, Whom seeke yee? they said, Iesus of
zareth, Iesus answered, I haue told you, that I am h
If yee seeke me therefore, let these goe their way, that
saying might be fulfilled which hee spake, Of them wh
thou gauest mee, haue I not lost one. Then Simon P
hau

auing a ſwoꝛd, dꝛew it, and ſmote the high Pꝛieſts ſer-
ant, and cut off his right eare. Theſeruants name was
alchus. Therefoꝛe ſaith Jeſus vnto Peter, Put vp thy
oꝛd into the ſheath: ſhall I not dꝛinke of the cuppe which
y father hath giuen mee? Then the company and the
aptaine, and the Miniſters of the Jewes tooke Jeſus,
nd bound him, and ledde him away to Annas firſt, foꝛ hee
as father in law to Caiaphas, which was the high
ꝛieſt the ſame yeere. Caiaphas was he that gaue coun-
ll to the Jewes, that it was expedient that one man
ould die foꝛ the people. And Simon Peter followed Je-
s, and ſo did another Diſciple. That diſciple was
owne to the high Pꝛieſt, and went in with Jeſus into
e Palace of the high Pꝛieſt. But Peter ſtood at the dooꝛe
ithout. Then went out that other Diſciple (which was
owen to the high Pꝛieſt) and ſpake to the damoſell that
ept the dooꝛe, and bꝛought in Peter. Then ſaid the da-
oſell that kept the dooꝛe vnto Peter, Art not thou alſo one
this mans diſciples? Hee ſaid, I am not. The ſer-
nts and miniſters ſtood there, which had made a fire of
ales, foꝛ it was cold, and they warmed themſelues. Pe-
r alſo ſtood among them, and warmed himſelfe. The
gh Pꝛieſt then aſked Jeſus of his diſciples, and of his
ctrine. Jeſus anſwered him, I ſpake openly in the
oꝛld, I euer taught in the Synagogue, and in the Tem-
e, whither all the Jewes haue reſoꝛted, and in ſecret haue
ſpoken nothing. Why aſkeſt thou me? Aſke them which
ard mee, what I ſaid vnto them, Behold, they can tell
hat I ſaid. When hee had thus ſpoken, one of the
iniſters which ſtood by, ſmote Jeſus on the face,
ying, Anſwereſt thou the high Pꝛieſt ſo? Jeſus an-
ered him, If I haue euill ſpoken, beare witneſſe of the
ill: but if I haue well ſpoken, why ſmiteſt thou me? And
nnas ſent him bound vnto Caiaphas the high Pꝛieſt.
imon Peter ſtood and warmed himſelfe. Then ſaid
ey vnto him, Art not thou alſo one of his diſciples? Hee
nied it, and ſaid, I am not. One of the ſeruants of the
gh Pꝛieſt (his couſin whoſe eare Peter ſmote off) ſaid
to him, Did not I ſee thee in the Garden with him?
eter therefoꝛe denied againe, and immediatly the cocke
ew. Then led they Jeſus from Caiaphas into the hall of
dgement. It was in the moꝛning, and they them-
lues went not into the Judgement hall, leſt they ſhould
defiled, but that they might eate the Paſſeouer. Pilate
en went out to them, and ſaid, What acculation bꝛing
ye againſt this man? They anſwered and ſaid vnto

him

him, If hee were not an euill doer, we would not h
deliuered him vnto thee. Then said Pilate vnto th
Take yee him and iudge him after your owne Law.
Iewes therefore said vnto him, It is not lawfull fo
to put any man to death: that the words of Iesus m
bee fulfilled which he spake, signifying what death
should die. Then Pilate entred into the Iudgement
againe, and called Iesus, and said vnto him, Art t
the King of the Iewes? Iesus answered, Sayest t
that of thy selfe, or did other tell it thee of me? Pi
answered, Am I a Iew? thine owne nation and h
Priestes haue deliuered thee vnto me: what hast t
done? Iesus answered, My Kingdome is not of this wo
If my Kingdome were of this world, then would my m
sters surely fight, that I should not bee deliuered to
Iewes: but now is my Kingdome not from hence. Pi
therefore said vnto him, Art thou a King then? Iesus
swered, Thou sayest that I am a King. For this c
was I borne, and for this cause came I into the world, t
I should beare witnesse vnto the trueth: And all that
of the trueth, heare my voyce. Pilate said vnto him, W
thing is trueth? And when he had said this, he went
againe vnto the Iewes, and said vnto them, I find in
no cause at all: Yee haue a custome that I should del
you one loose at Easter: Will yee that I loose vnto yo
King of the Iewes? Then cryed they all againe, say
Not him, but Barabbas: the same Barabbas was a m
therer. Then Pilate tooke Iesus therefore and scou
him, and the souldiers wound a crowne of thornes, and
it on his head. And they did on him a purple garment,
came vnto him, and said, Haile King of the Iewes,
they smote him on the face. Pilate went foorth aga
and said vnto them, Behold, I bring him foorth to
that ye may know that I finde no fault in him. Then
Iesus foorth, wearing a crowne of thornes, and a ro
purple. And he saith vnto them, Behold the man.
the high Priests therefore, and the ministers saw
they cryed, Crucifie him, crucifie him. Pilate saith
them, Take ye him, and crucifie him. For I finde no ca
him. The Iewes answered him, We haue a Law, an
our Law he ought to die, because hee made himselfe
Sonne of God. When Pilate heard that saying, he wa
more afraid, and went againe into the Iudgement hall,
said vnto Iesus, Whence art thou? But Iesus gaue
none answer. Then said Pilat vnto him, Speakest thou
vnto me? Knowest thou not that I haue power to cr

thee, and haue power to loose thee? Jesus answered, Thou couldest haue no power at all against mee, except it were giuen thee from aboue, therefore hee that deliuered mee vnto thee, hath the more sinne. And from thencefoorth Pilate meanes to loose him. But the Jewes cryed, saying, If thou let him goe, thou art not Cesars friend: For whosoeuer maketh himselfe a King is against Cesar. When Pilate heard that saying, hee brought Jesus foorth, and sate downe to giue sentence, in a place that is called the Pauement, but in the Hebrew tongue, Gabbatha. It was the preparing day of Easter, about the first houre. And he saith vnto the Jewes, Behold your King. They cryed, saying, Away with him, away with him, crucifie him. Pilate saith vnto them, Shall I crucifie your King? The high Priests answered, We haue no King but Cesar. Then deliuered hee him to them to bee crucified. And they tooke Jesus and led him away, and he bare his Crosse, and went foorth into a place which is called the place of dead mens skulls, but in Hebrew, Golgotha, where they crucified him, and two other with him, on either side one, and Jesus in the middest. And Pilate wrote a title, and put it vpon the Crosse. The writing was, Iesus of Nazareth King of the Iewes. This title read many of the Jewes: for the place where Jesus was crucified, was neere to the City. And it was written in Hebrew, Greeke, and Latine. Then said the high Priests of the Jewes to Pilate, Write not, King of the Jewes: but that he said, I am King of the Jewes. Pilate answered, What I haue written, that I haue written. Then the souldiers, when they had crucified Jesus, tooke his garments, and made foure parts, to euery souldier a part, and also his coate. The coate was without seame, wrought vpon throughout. They said therefore among themselues, Let vs not diuide it, but cast lots for it, who shall haue it, that the Scripture might bee fulfilled, saying, They haue parted my rayment among them, and for my coat did they cast lots. And the souldiers did such things indeed. There stood by the crosse of Jesus, his mother, and his mothers sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, & the disciple whom he loued standing hee saith vnto his mother, Woman, behold thy son. Then said he to the disciple, Behold, thy mother. And from that houre the disciple tooke her for his owne. After these things, Jesus knowing that all things were now performed, that the Scripture might bee fulfilled, he saith, I thirst. So there stood a vessell by full of vineger: therefore they filled a sponge with vineger, and wound it about with hyssope

hyssope, and put it to his mouth. Assoone as Jesus then
ceiued the vineger, hee said, It is finished, and bowed
head, and gaue vp the ghost. The Iewes therefore, beca
it was the preparing of the Sabbath, that the bodies sho
not remaine vpon the crosse on the Sabbath day (for t
Sabbath day was an high day) besought Pilate that th
legs might be broken, and that they might be taken dow
Then came the souldiers, and brake the legs of the fi
and of the other which was crucified with him. But w
they came to Jesus, and saw that hee was dead alrea
they brake not his legges: but one of the souldiers wit
speare thrust him into the side, and foorthwith there ca
out blood and water. And hee that saw it bare rec
and his record is true. And hee knoweth that he saith tr
that yee might beleeue also. For these things were do
that the Scripture should be fulfilled, Yee shall not bre
a bone of him. And againe, another Scripture saith, T
shall looke vpon him, whom they haue pierced. After th
Joseph of Arimathea, (which was a disciple of Jesus, but
cretly for feare of the Iewes) besought Pilate that he mi
take downe the body of Jesus. And Pilate gaue him lice
He came therefore, and tooke the body of Jesus. And th
came also Nicodemus (which at the beginning cam
Jesus by night) and brought of Myrrhe and Aloes mi
led together, about an hundred pound weight. Then t
they the body of Jesus, and wound it in linnen clothes w
the odours, as the manner of the Iewes is to bury. N
in the place where hee was crucified, there was a gar
and in the garden a new Sepulchre, wherein was ne
man layd. There layd they Jesus therefore, because of
preparing of the Sabbath of the Iewes, for the Sepulc
was nigh at hand.

¶ Easter Euen.

The Epistle.

1. Pet. 3. 17. IT is better if (the will of God bee so) that yee
fer for well doing, then for euill doing: for as m
as Christ hath once suffered for sinnes, the Just for
vniust, to bring vs to God, and was killed as
taining to the flesh, but was quickened in the Sp
In which Spirit hee also went and preached to the
rits that were in prison, which sometime had beene
obedient, when the long-suffering of God was
looked for in the dayes of Noe, while the Arke w
preparing: wherein a few, that is to say eight soules
sa

saued by the water, like as Baptisme also now saueth vs: not ẏ putting away of the filth of ẏ flesh, but in that a good conscience consenteth to God, by the resurrection of Jesus Christ, which is on the right hand of God, and is gone into heauen, Angels, powers, and mights subdued vnto him.

The Gospel.

When the Euen was come, there came a rich man of Arimathea, named Joseph, which also was Jesus disciple. He went to Pilate, & begged ẏ body of Jesus. Then Pilate commanded the body to be deliuered. And when Joseph had taken ẏ body, he wrapped it in a cleane linen cloth, and laid it in his new tombe, which he had hewen out euen in the rocke, and rolled a great stone to the doore of the Sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting ouer against the Sepulchre. The next day that followeth the day of preparing, the high Priests and Pharises came together vnto Pilate, saying, Sir, we remember that this deceiuer said, while he was yet liue, After three dayes I will arise againe, command therfore that the Sepulchre be made sure vntill the third day, lest his Disciples come and steale him away, and say vnto the people, He is risen from the dead: and the last errour shal be worse then the first. Pilate said vnto them, Yee haue a watch, goe your way, make it as sure as ye can. So they went and made the Sepulchre sure with the watchmen, and sealed the stone. Matt. 27. 57

¶ Easter day.

At Morning prayer, in stead of the Psalme O come let vs, &c. these Anthemes shall be sung, or said.

Christ rising again from the dead, now dieth not. Death from henceforth hath no power vpon him. For in that he died, he died but once, to put away sinne: but in that he liueth: he liueth vnto God. And so likewise count your selues dead vnto sinne, but liuing vnto God in Christ Jesus our Lord.

Christ is risen againe the first fruits of them that sleepe. For seeing that by man came death, by man also commeth the resurrection of the dead. For as by Adam all men die: so by Christ all men shall be restored to life.

The Collect.

Almighty God, which through thy onely begotten Son Jesus Christ, hast ouercome death, and opened vnto vs the gate of euerlasting life. We humbly beseech thee, that as by thy speciall grace preuenting vs, thou doest put in our mindes good desires: so by thy continuall helpe wee may bring the same to good effect, through Jesus Christ, &c.

The Epistle.

1. 3. 1. IF ye be risen again with Christ, seeke those things whic are aboue, where Christ sitteth on the right hand of Go Set your affection on heauenly things, and not on earth things: for ye are dead, and your life is hid with Christ i God. When soeuer Christ (which is our life) shal shew him selfe, then shall ye also appeare with him in glory. Morti therefore your earthly members, fornication, uncleanne vnnaturall lust, euill concupiscence, & couetousnesse, whic is worshipping of idoles: for which things sake the wra of God vseth to come on the children of unbeliefe, amon whom ye walked sometime, when ye liued in them.

The Gospel.

hn 20. 1. THe first day of the Sabbaths came Mary Magdale early (when it was yet darke) vnto the Sepulchre, & sa the stone taken away from the graue. Then she ran & cam to Simon Peter, & to the other disciple whom Iesus louet and saith vnto them, They haue taken away the Lord out the graue, and we cannot tell where they haue laid him. P ter therefore went forth, & that other disciple, and came t the sepulchre. They ran both together, and that other disc ple did out-run Peter, and came first to the sepulchre. A when he had stouped down, he saw the linnen clothes lyin yet went hee not in. Then came Simon Peter followi him, and went into the sepulchre, and saw the linnen cloth lie, and the napkin that was about his head not lying wi the linnen clothes, but wrapped together in a place by it se Then went in also that other disciple, which came first the sepulchre, and he saw and beleeued: for as yet they kne not the Scripture, that hee should rise againe from dea Then the disciples went away againe to their owne hom

¶ Munday in Easter weeke.

The Collect.

ALmighty God, which through thy onely begotten S Iesus Christ, hast ouercome death, and opened vnto the gate of euerlasting life: We humbly beseech thee, t as by thy spirituall grace preuenting vs, thou doest put in minds good desires: so by thy continuall helpe wee m bring the same to good effect, through Iesus Christ &c.

The Epistle.

Acts 10. 34. PEter opened his mouth, and said, Of a truth I perce that there is no respect of persons with God, but in people, he ỳ feareth him, & worketh righteousnesse, is acc ted with him. Ye know ỳ preaching that God sent vnto children of Israel, preaching peace by Iesus Christ, wh

is Lord ouer all things: which preaching was published throughout all Iurie (and began in Galilee, after the Baptisme which Iohn preached) how God anointed Iesus of Nazareth with the holy Ghost, & with power: which Iesus went about doing good, & healing all that were oppressed of the deuill, for God was with him. And we are witnesses of all things which he did in the land of the Iewes, and at Hierusalem, whom they slew & hanged on a tree. Him God raised vp the third day, & shewed him openly, not to all the people, but to vs witnesses, (chosen before of God for the same intent) which did eat and drink with him after he rose from death. And he commanded vs to preach vnto the people, and to testifie, that it is he which was ordained of God to be the Iudge of the quicke and the dead. To him giue all the Prophets witnesse, that through his Name, whosoeuer beleeueth in him, shall receiue remission of sinnes.

The Gospel.

Behold, two of his disciples went that same day to a town called Emmaus, which was frō Hierusalem about three-score furlongs, and they talked together of all ỳ things that had happened. And it chanced, while they communed together, and reasoned, Iesus himselfe drew neere and went with them. But their eyes were holden, that they should not know him. And he said vnto them, What manner of communications are these that yee haue one to another as yee walke and are sad? And the one of them (whose name was Cleophas) answered and said vnto him, Art thou only a stranger in Hierusalem, & hast not knowen the things which are chanced there in these days? He said vnto them, What things? And they said vnto him, Of Iesus of Nazareth which was a Prophet, mighty in deed and word before God, and all the people, and how the high Priests and our rulers deliuered him to be condemned to death, and haue crucified him: But we trusted that it had been he which should haue redeemed Israel. And as touching all these things, to day is now the third day that they were done. Yea, and certaine women also of our company, made vs astonied, which came early vnto the sepulchre, and found not his body, and came, saying, that they had seen a vision of Angels, which said that he was aliue. And certain of them which were with vs, went to the sepulchre, & found it euen so as the women had said, but him they saw not. And he said vnto them, O fooles, and slow of heart to beleeue all that the Prophets haue spoken. Ought not Christ to haue suffered these things, and to enter into his glory? And hee began at Moses, and all the Prophets, and interpreted vnto them in all Scriptures which were written of him. And they drew nigh vnto the towne Luk. 24. 13.

which they went vnto, & he made as though he would ha
gone further, and they constrained him, saying. Abide w
vs, for it draweth towards night, & the day is farre pas
And he went in to tary with them. And it came to passe
he sate at meat with them, he tooke bread and blessed it, a
brake, and gaue to them, and their eyes were opened, & t
knew him, and he vanished out of their sight. And they s
betweene themselues, Did not our hearts burne within
while he talked with vs by the way, and opened to vs
Scriptures? And they rose vp the same houre, and retur
to Ierusalem, & found the eleuen gathered together, & th
that were with them, saying The Lord is risen indeed, a
hath appeared vnto Simon. And they told what thin
were done in the way, and how they knew him in breaki
of bread.

¶ Tuesday in Easter weeke.

The Collect.

ALmighty Father, which hast giuen thine onely Son
to die for our sinnes, and to rise againe for our iustifi
tion: grant vs so to put away the leauen of malice and w
kednesse, that we may alway serue thee in purenesse of li
and trueth, through Iesus Christ our Lord.

The Epistle.

Acts 13.26. YEe men and brethren, children of the generation of
braham, and whosoeuer among you feareth God, to
is this Word of saluation sent. For the inhabiters of
rusalem, and their rulers, because they knew him
nor yet the voyces of the Prophets, which are read e
Sabbath day, they haue fulfilled them in condemning h
And when they found no cause of death in him, yet des
they Pilate to kill him. And when they had fulfilled
that were written of him, they tooke him downe from
tree, and put him in a sepulchre. But God raised hi
gaine from death the third day. And hee was seene m
dayes of them which went with him from Galilee to Hi
salem, which are witnesses vnto the people. And we dec
vnto you, how that the promise which was made vnto
Fathers, God hath fulfilled vnto their children, euen v
vs, in that hee raised vp Iesus againe, euen as it is writ
in the second Psalme, Thou art my Sonne, this day h
I begotten thee. As concerning that he raised him vp fr
death, now no more to returne to corruption, hee said
this wise, The holy promises made to Dauid, will I g
faithfully vnto you. Wherefore hee sayth also in ano
place, Thou shalt not suffer thine holy One to see cor
tion. For Dauid (after that he had in his time fulfilled

will of God) fell on sleep, and was laid vnto his fathers, and saw corruption: but he whom God raised againe, saw no corruption. Be it knowen vnto you therefore (ye men and brethren) that through this man is preached vnto you forgiuenesse of sinnes, and that by him all that beleeue, are iustified from all things, from which ye could not be iustified by the Law of Moses. Beware therefore, lest that fall on you, which is spoken of in the Prophets, Behold ye despisers, and wonder, and perish ye: For I doe a worke in your dayes, which ye shall not beleeue, though a man declare it vnto you.

The Gospel.

IEsus stood in the midst of his Disciples, and sayd vnto them, Peace be vnto you: It is I, feare not. But they were abashed and afraid, and supposed that they had seene a spirit. And he said vnto them, Why are ye troubled, and why doe thoughts arise in your hearts? Behold my hands and my feet, that it is euen I my selfe: handle me and see, for a spirit hath no flesh and bones, as ye see me haue. And when he had thus spoken, he shewed them his hands and his feet. And while they yet beleeued not for ioy, and wondered, he said vnto them, Haue ye here any meat? And they offered him a piece of a broiled fish, and of an hony combe. And he tooke it, and did eate before them. And he said vnto them, These are the words which I spake vnto you, while I was yet with you: that all must be fulfilled which were written of me in the Law of Moses, and in the Prophets, and in the Psalmes. Then opened he their wits, that they might vnderstand the Scriptures, and said vnto them, Thus it is written, and thus it behooued Christ to suffer, and to rise againe from death the third day, and that repentance and remission of sinnes should be preached in his Name among all nations, and must begin at Hierusalem. And ye are witnesses of these things. Luke 24.3

¶ The first Sunday after Easter.

The Collect.

ALmighty God, &c. (As at the Communion on Easter day.)

The Epistle.

ALl that is borne of God, ouercommeth the world, and this is the victory that ouercommeth the world, euen our faith. Who is he that ouercommeth the world, but hee that beleeueth that Iesus is the Son of God? This Iesus Christ is he that came by water and blood: not by water only, but by water and blood. And it is the Spirit that bea- 1. Iohn 5.4

reth witneſſe, becauſe the Spirit is trueth. For there a
three which beare record in heauen: the Father, the Wo
and the holy Ghoſt, and theſe three are one. And there a
three which beare record in earth: the Spirit, and Wat
and Blood, and theſe three are one. If we receiue witne
of men, the witneſſe of God is greater: For this is the w
neſſe of God which he teſtified of his Son. He that bel
ueth on the Son of God, hath the witnes in himſelfe: he t
beleeueth not God, hath made him a lyar, becauſe he bel
ueth not the record that God gaue of his Son. And this
the record, How that God hath giuen vnto vs eternall li
and this life is in his Son. He that hath the Son, hath li
and he that hath not the Son, hath not life.

The Goſpel.

ohn 20.19. THe ſame day at night, which was the firſt day of
Sabbaths, when the doores were ſhut (where the di
ples were aſſembled together for feare of the Iewes) ca
Ieſus, and ſtood in the midſt, and ſaid vnto them, Peace
vnto you. And when he had ſo ſaid, he ſhewed vnto th
his hands and his ſide. Then were the diſciples glad w
they ſaw the Lord. Then ſaid Ieſus vnto the againe, Pe
be vnto you. As my Father ſent me, euen ſo ſend I you a
And when he had ſaid theſe words, he breathed on them
ſaid vnto them, Receiue yee the holy Ghoſt. Whoſoeu
ſinnes ye remit, they are remitted vnto them, and who
uers ſinnes ye retaine, they are retained.

¶ The ſecond Sunday after Eaſter.

The Collect.

ALmighty God, which haſt giuen thine onely Son t
vnto vs both a ſacrifice for ſin, and alſo an enſampl
godly life, giue vs the grace that wee may alwayes
thankefully receiue that his ineſtimable benefit, and
dayly indeauour our ſelues to follow the bleſſed ſteps o
moſt holy life, through the ſame, &c.

The Epiſtle.

.Pet.2.19. THis is thanke-worthy, if a man for conſcience to
God endure griefe, and ſuffer wrong vndeſerued.
what praiſe is it, if when ye be buffeted for your fault
take it patiently? but and if when ye do wel, ye ſuffer w
and take it patiently, then is there thankes with God:
hereunto verely were ye called. For Chriſt alſo ſuffere
vs, leauing vs an example, that yee ſhould follow his ſ
which did no ſinne, neither was there guile found i
mouth. Which when he was reuiled, reuiled not ag

when he suffered, he threatned not: but committed the vengeance to him that iudgeth righteously. Which his owne selfe bare our sinnes in his body on the tree, that we being deliuered from sin, should liue vnto righteousnesse, by whose stripes ye were healed. For ye were as sheepe going astray, but are now turned vnto the Shepheard and Bishop of your soules.

The Gospel.

CHrist sayd, I am the good Shepheard. A good shepheard giueth his life for his sheepe. An hired seruant, and he which is not the shepheard, (neither the sheep are his owne) seeth the wolfe comming, and leaueth the sheepe, and fleeth, and the wolfe catcheth, and scattereth the sheepe. The hired seruant fleeth, because he is an hired seruant, and careth not for the sheepe. I am the good Shepheard, and know my sheepe, and am knowne of mine. As my Father knoweth me, euen so know I also my Father. And I will giue my life for the sheepe. And other sheepe I haue, which are not of this fold: them also must I bring, and they shall heare my voyce, and there shall be one fold, and one Shepheard. Iohn 10.

¶ The third Sunday after Easter.

The Collect.

ALmighty God, which shewest to all men that be in errour, the light of thy truth, to the intent that they may returne into the way of righteousnesse: grant vnto all them that be admitted into the fellowship of Christs Religion, that they may eschew those things that be contrary to their profession, and follow all such things as be agreeable to the same, through our Lord Jēsus Christ.

The Epistle.

DEarely beloued, I beseech you, as strangers and pilgrims, abstaine from fleshly lusts, which fight against the soule, and see that ye haue honest conuersation among the Gentiles, that whereas they backbite you as euill doers, they may see your good workes, and praise God in the day of visitation. Submit your selues therefore euery man for the Lords sake, whether it be vnto the King as vnto the chiefe head, either vnto Rulers, as vnto them that are sent of him for the punishment of euill doers, but for the laud of them that doe well. For so is the will of God, that with well doing ye may stop the mouthes of foolish and ignorant men, as free, and not as hauing the liberty for a cloake of maliciousnesse, but euen as the seruants of God. Honour all men: Loue brotherly fellowship: Feare God: Honour the King. 1. Pet. 2. 11

reth witnesse, because the Spirit is trueth. For there
three which beare record in heauen: the Father, the Wo
and the holy Ghost, and these three are one. And there
three which beare record in earth: the Spirit, and Wat
and Blood, and these three are one. If we receiue witn
of men, the witnesse of God is greater: For this is the w
nesse of God which he testified of his Son. He that bel
ueth on the Son of God, hath the witnes in himselfe: he t
beleeueth not God, hath made him a lyar, because he bel
ueth not the record that God gaue of his Son. And this
the record, How that God hath giuen vnto vs eternall li
and this life is in his Son. He that hath the Son, hath l
and he that hath not the Son, hath not life.

The Gospel.

ohn 20.19. THe same day at night, which was the first day of
Sabbaths, when the doores were shut (where the di
ples were assembled together for feare of the Iewes) ca
Iesus, and stood in the midst, and said vnto them, Peace
vnto you. And when he had so said, he shewed vnto th
his hands and his side. Then were the disciples glad w
they saw the Lord. Then said Iesus vnto the againe, Pe
be vnto you. As my Father sent me, euen so send I you a
And when he had said these words, he breathed on them,
said vnto them, Receiue yee the holy Ghost. Whosoe
sinnes ye remit, they are remitted vnto them, and who
uers sinnes ye retaine, they are retained.

¶ The second Sunday after Easter.

The Collect.

ALmighty God, which hast giuen thine onely Son t
vnto vs both a sacrifice for sin, and also an ensampl
godly life, giue vs the grace that wee may alwayes
thankefully receiue that his inestimable benefit, and
dayly indeauour our selues to follow the blessed steps o
most holy life, through the same, &c.

The Epistle.

1.Pet.2.19. THis is thanke-worthy, if a man for conscience to
God endure griefe, and suffer wrong vndeserued.
what praise is it, if when ye be buffeted for your fault
take it patiently? but and if when ye do wel, ye suffer w
and take it patiently, then is there thankes with God:
hereunto verely were ye called. For Christ also suffere
vs, leauing vs an example, that yee should follow his s
which did no sinne, neither was there guile found i
mouth. Which when he was reuiled, reuiled not ag

when he suffered, he threatned not: but committed the vengeance to him that iudgeth righteously. Which his owne selfe bare our sinnes in his body on the tree, that we being deliuered from sin, should liue vnto righteousnesse, by whose stripes ye were healed. For ye were as sheepe going astray, but are now turned vnto the Shepheard and Bishop of your soules.

The Gospel.

CHrist sayd, I am the good Shepheard. A good shepheard giueth his life for his sheepe. An hired seruant, and he which is not the shepheard, (neither the sheep are his owne) seeth the wolfe comming, and leaueth the sheepe, and fleeth, and the wolfe catcheth, and scattereth the sheepe. The hired seruant fleeth, because he is an hired seruant, and careth not for the sheepe. I am the good Shepheard, and know my sheepe, and am knowne of mine. As my Father knoweth me, euen so know I also my Father. And I will giue my life for the sheepe. And other sheepe I haue, which are not of this fold: them also must I bring, and they shall heare my voyce, and there shall be one fold, and one Shepheard. John 10.

¶ The third Sunday after Easter.

The Collect.

ALmighty God, which shewest to all men that be in error, the light of thy truth, to the intent that they may returne into the way of righteousnesse: grant vnto all them that be admitted into the fellowship of Christs Religion, that they may eschew those things that be contrary to their profession, and follow all such things as be agreeable to the same, through our Lord Jesus Christ.

The Epistle.

DEarely beloued, I beseech you, as strangers and pilgrims, abstaine from fleshly lusts, which fight against the soule, and see that ye haue honest conuersation among the Gentiles, that whereas they backbite you as euill doers, they may see your good workes, and praise God in the day of visitation. Submit your selues therefore euery man for the Lords sake, whether it be vnto the King as vnto the chiefe head, either vnto Rulers, as vnto them that are sent of him for the punishment of euill doers, but for the laud of them that doe well. For so is the will of God, that with well doing ye may stop the mouthes of foolish and ignorant men, as free, and not as hauing the liberty for a cloake of maliciousnesse, but euen as the seruants of God. Honour all men: Loue brotherly fellowship: Feare God: Honour the King. 1. Pet. 2. 11

The Gospel.

hn 16.16. IEsus said vnto his disciples, After a while ye shall not s me. And againe, After a while ye shall see me, for I goe the Father. Then said some of his disciples betweene the selues, What is this that he saith vnto vs, After a while shall not see me, and againe, After a while ye shall see me and that I goe to the Father? They said therefore, What is this that he saith, After a while? We cannot tell what saith. Iesus perceiued that they would aske him, and s vnto them, Ye enquire of this betweene your selues, becau I said, After a while ye shall not see me, and againe, Af a while ye shall see me. Verily, verily I say vnto you, Ye sh weep and lament, but contrariwise the world shall reioyce Ye shall sorrow, but your sorrow shall be turned to ioy. woman when she trauaileth, hath sorrow, because her hou is come: but assoone as she is deliuered of the childe, she r membreth no more the anguish, for ioy that a man is bor into the world. And ye now therefore haue sorrow, but will see you againe, and your hearts shall reioyce, and yo ioy shall no man take from you.

¶ The fourth Sunday after Easter.

The Collect.

ALmighty God, which doest make the mindes of faithfull men to be of one will: grant vnto thy peop that they may loue the thing which thou commandest, a desire that which thou doest promise, that among the s dry and manifold changes of the world, our hearts m surely there be fixed, whereas true ioyes are to bee foun through Christ our Lord.

The Epistle.

mes 1.17. EVery good gift, and every perfect gift is from abo and commeth downe from the Father of lights, wi whom is no variablenesse, neither shadow of change. his owne will begate he vs with the Word of Truth, th we should be the first fruits of his creatures. Wherefo beare brethren, let every man be swift to heare, slow speake, slow to wrath: for the wrath of man worketh that which is righteous before God. Wherefore lay aw all filthinesse, and superfluity of maliciousnesse, and ceiue with meekenesse the word that is grafted in y which is able to saue your soules.

The Gospel.

hn 16.5. IEsus said vnto his Disciples, Now goe I my way to h that sent me, and none of you asketh me whither I g but because I haue said such things vnto you, your hea

are full of sorrow. Neuertheleſſe, I tell you the trueth, it is expedient for you that I goe away: For if I goe not away, that Comforter will not come vnto you: But if I depart, I will send him vnto you. And when he is come, he will rebuke the world of sinne, and of righteousnesse, and of iudgement. Of sinne, because they beleeue not on me. Of righteousnesse, because I goe to my Father, and ye shall see me no more. Of iudgement, because the prince of this world is iudged already. I haue yet many things to say vnto you, but ye cannot beare them away now. Howbeit, when he is come (which is the Spirit of trueth) he will leade you into all trueth. He shall not speake of himselfe, but whatsoeuer he shall heare, that shall he speake, and hee will shew you things to come. He shall glorifie me: for he shall receiue of mine, and shall shew vnto you. All things that the Father hath, are mine: therefore said I vnto you, that he shall take of mine, and shew vnto you.

¶ The fift Sunday after Easter.

The Collect.

LORD, from whom all good things doe come, grant vs thy humble seruants, that by thy holy inspiration we may thinke those things that be good, and by thy mercifull guiding may performe the same, through our Lord Iesus Christ.

The Epistle.

BE ye doers of the word, and not hearers onely, deceiuing your owne selues. For if any man heare the word, and declareth not the same by his workes, he is like vnto a man beholding his bodily face in a glasse: For assoone as he hath looked on himselfe, he goeth his way, and forgetteth immediately what his fashion was. But whoso looketh in the perfect law of liberty, and continueth therein, (if he be not a forgetfull hearer, but a doer of the worke) the same shall be happy in his deed. If any man among you seeme to be deuout, and refraineth not his tongue, but deceiueth his owne heart, this mans deuotion is in vaine. Pure deuotion and vndefiled before God the Father is this, To visit the fatherlesse and widowes in their aduersity, and to keepe himselfe vnspotted of the world. Iames 1.

The Gospel.

VERELY, verely I say vnto you, Whatsoeuer ye aske the Father in my Name, he will giue it you. Hitherto haue ye asked nothing in my Name. Aske, and yee shall receiue, that your ioy may be full. These things haue I spoken vnto you by prouerbes. The time will come, when I shall no Iohn 16.

more

more ſpeake vnto you by prouerbes, but I ſhall ſhew you plainely from my Father. At that day ſhall yee aſke in my Name: And I ſay not vnto you, that I will ſpeake vnto my Father for you: for the Father himſelfe loueth you, becauſe ye haue loued me, and haue beleeued that I came out from God. I went out from the Father, and came into the world. Againe, I leaue the world, and goe to the Father. His diſciples ſaid vnto him, Loe, now thou talkeſt plainely, and ſpeakeſt no prouerbe. Now are wee ſure that thou knoweſt all things, and needeſt not that any man ſhould aſke thee any queſtion, therefore beleeue we that thou camеſt from God. Ieſus anſwered them, Now ye do beleeue: behold, the houre draweth nigh, and is already come, that ye ſhall be ſcattered euery man to his owne, and ſhall leaue me alone: And yet am I not alone, for the Father is with mee. Theſe words haue I ſpoken vnto you, that in me ye might haue peace, for in the world ſhall ye haue tribulation: but be of good cheere, I haue ouercome the world.

¶ The Aſcenſion day.

The Collect.

GRant we beſeech thee, Almighty God, that like as we do beleeue thy onely begotten Son our Lord to haue aſcended into the heauens: ſo wee may alſo in heart and mind thither aſcend, and with him continually dwell, &c.

The Epiſtle.

Acts 1. IN the former treatiſe (Deare Theophilus) we haue ſpoken of all that Ieſus began to doe and teach, vntill the day in which he was taken vp, after that he through the holy Ghoſt had giuen commandements vnto the Apoſtles, whom he had choſen, to whom alſo he ſhewed himſelfe aliue after his paſſion, (and that by many tokens) appearing vnto them fourty dayes, and ſpeaking of the kingdome of God, and gathered them together, and commanded them that they ſhould not depart from Hieruſalem, but to waite for the promiſe of the Father, whereof (ſaith he) ye haue heard of me. For Iohn truely baptized with water, but ye ſhall be baptized with the holy Ghoſt, after theſe few dayes. When they therefore were come together, they aſked of him, ſaying, Lord, wilt thou at this time reſtore againe the kingdome to Iſrael? And he ſaid vnto them, It is not for you to know the times or the ſeaſons which the Father hath put in his owne power. But ye ſhall receiue power after the holy Ghoſt is come vpon you: and ye ſhall be witneſſes vnto mee, not onely in Hieruſalem, but alſo in all Iury, and

in Samaria, and euen vnto the worlds end. And when hee had ſpoken theſe things, while they beheld, he was taken vp on high: and a cloud receiued him vp out of their ſight. And while they looked ſtedfaſtly vp toward heauen, as he went, behold, two men ſtood by them in white apparell, which alſo ſaid, Ye men of Galilee, why ſtand ye gazing vp into heauen? This ſame Ieſus which is taken vp from you into heauen, ſhall ſo come, euen as ye haue ſeene him goe into heauen.

The Goſpel.

Mark. 16.

IEſus appeared vnto the eleuen as they ſate at meate, and caſt in their teeth their vnbeliefe and hardneſſe of heart, becauſe they beleeued not them which had ſeene that he was riſen againe from the dead. And he ſaid vnto them, Goe ye into all the world, and preach the Goſpel to all creatures. He that beleeueth and is baptized, ſhall be ſaued: but he that beleeueth not, ſhalbe damned. And theſe tokens ſhall follow them that beleeue. In my Name they ſhall caſt out deuils, they ſhall ſpeake with new tongues, they ſhall driue away ſerpents, and if they drinke any deadly thing, it ſhall not hurt them: they ſhall lay their hands on the ſicke, and they ſhall recouer. So when the Lord had ſpoken vnto them, he was receiued into heauen, and is on the right hand of God. And they went forth, and preached euery where, the Lord working with them, and confirming the word with miracles following.

¶ Sunday after Aſcenſion day.

The Collect

O God the King of glory, which haſt exalted thine onely Sonne Ieſus Chriſt with great triumph vnto thy Kingdome in heauen: we beſeech thee leaue vs not comfortleſſe, but ſend to vs thy holy Ghoſt to comfort vs, and exalt vs vnto the ſame place whither our Sauiour Chriſt is gone before, who liueth and reigneth, &c.

The Epiſtle.

1. Pet. 4.

THe end of all things is at hand. Be ye therefore ſober, and watch vnto prayer: but aboue all things haue feruent loue among your ſelues, for loue ſhall couer the multitude of ſinnes. Be ye harberous one to another without grudging. As euery man hath receiued the gift, euen ſo miniſter the ſame one to another, as good miniſters of the manifold graces of God. If any man ſpeake, let him talke as the words of God. If any man miniſter, let him doe it as of the ability which God miniſtreth to him, that God in all things may be glorified, through Ieſus Chriſt, to whom be praiſe and dominion for euer and euer. Amen.

The

The Gospel.

hn 15, 26. WHen the Comforter is come, whom I will send vn to you from the Father (euen the Spirit of Truth which proceedeth of the Father) he shall testifie of me, and ye shall beare witnesse also, because ye haue beene with me from the beginning. These things haue I said vnto you, because ye should not be offended. They shall excommunicate you, yea, the time shall come, that whosoeuer killeth you, will thinke that he doth God seruice. And such things will they do vnto you, because they haue not knowen the Father, nether yet me. But these things haue I told you, that when the time is come, ye may remember then that I told you.

¶ Whitsunday.

The Collect.

GOd, which as vpon this day hast taught the hearts of thy faithfull people, by the sending to them the light of thy holy Spirit: grant vs by the same Spirit to haue a right iudgement in all things, and euermore to reioyce in his holy comfort, through the merits of Christ Iesu our Sauiour, who liueth and reigneth with thee in the vnitie of the same Spirit, one God world without end, Amen.

The Epistle.

Acts 2, 1. WHen the fiftie dayes were come to an end, they were all with one accord together in one place, and suddenly there came a sound from heauen, as it had beene the comming of a mighty wind, and it filled all the house where they sate. And there appeared vnto them clouen tongues like as they had been of fire, and it sate vpon each of them, and they were all filled with the holy Ghost, and began to speake with other tongues, euen as the same Spirit gaue them vtterance. Then were dwelling at Hierusalem Iewes, deuout men, out of euery nation of them that are vnder heauen. When this was noised about, the multitude came together and were astonied, because that euery man heard them speake with his owne language. They wondred all & marueiled, saying among themselues, Behold, are not all these which speake, of Galilee? And how heare we euery man his owne tongue, wherein we were borne? Parthians and Medes, and Elamites, and the inhabiters of Mesopotamia, and of Iury, and of Cappadocia, of Pontus, and Asia, Phrygia, and Pamphylia, of Egypt, and of the parts of Lybia, which is beside Cyrene, and strangers of Rome Iewes and Proselytes, Creets and Arabians, we haue heard them speake in our owne tongues the great workes of God.

Th

The Gospel.

IEsus said vnto his Disciples, If ye loue mee, keepe my Commandements, and I will pray the Father, and hee shall giue you another comforter, that hee may abide with you for euer, euen the Spirit of Trueth, whom the world cannot receiue, because the world seeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and shall be in you. I will not leaue you comfortlesse, but will come to you. Yet a little while, and the world seeth mee no more, but ye see me: for I liue, and ye shall liue. That day shall ye know that I am in my Father, and you in me, and I in you. He that hath my commandements, and keepeth them, the same is he that loueth me. And he that loueth me, shall be loued of my Father, and I will loue him, and will shew mine owne selfe vnto him. Iudas saith vnto him (not Iudas Iscariot) Lord, what is done, that thou wilt shew thy selfe vnto vs, and not vnto the world? Iesus answered, and said vnto him, If a man loue me, hee will keepe my sayings, and my Father will loue him, and wee will come vnto him, & dwell with him. He that loueth me not, keepeth not my sayings. And the word which ye heare is not mine, but the Fathers which sent me. These things haue I spoken vnto you, being yet present with you: but the Comforter which is the holy Ghost, whom my Father will send in my Name, he shall teach you all things, and bring all things to your remembrance, whatsoeuer I haue said vnto you. Peace I leaue with you, my Peace I giue vnto you: not as the world giueth, giue I vnto you. Let not your hearts be grieued, neither feare. Ye haue heard how I said vnto you, I goe and come againe vnto you. If yee loued mee, yee would verely reioyce, because I said, I goe vnto the Father: For the Father is greater then I. And now haue I shewed you before it come, that when it is come to passe, yee might beleeue. Hereafter will I not talke many words vnto you: for the prince of this world commeth, and hath nought in me, but that the world may know that I loue the Father. And as the Father gaue me Commandement, euen so do I. Iohn 14.

¶ Munday in Whitsun-weeke.

The Collect.

GOd, which as vpon this day hast taught the hearts of thy faithfull people, &c. As vpon Whit-sunday.

The Epistle.

THen Peter opened his mouth, and said, Of a trueth I perceiue that there is no respect of persons with God: Acts 10. 34

but

The Goſpel.

hn 15, 26. WHen the Comforter is come, whom I will ſend vnto you from the Father (euen the Spirit of Truth, which proceedeth of the Father) he ſhall teſtifie of me, and ye ſhall beare witneſſe alſo, becauſe ye haue beene with me from the beginning. Theſe things haue I ſaid vnto you, becauſe ye ſhould not be offended. They ſhall excommunicate you, yea, the time ſhall come, that whoſoeuer killeth you, will thinke that he doth God ſeruice. And ſuch things will they doe vnto you, becauſe they haue not knowen the Father, nether yet me. But theſe things haue I told you, that when the time is come, ye may remember then that I told you.

¶ Whitſunday.

The Collect.

GOd, which as vpon this day haſt taught the hearts of thy faithfull people, by the ſending to them the light of thy holy Spirit: grant vs by the ſame Spirit to haue a right iudgement in all things, and euermore to reioyce in his holy comfort, through the merits of Chriſt Ieſu our Sauiour, who liueth and reigneth with thee in the vnitie of the ſame Spirit, one God world without end, Amen.

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The Gospel.

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The Collect.

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The Epistle.

THen Peter opened his mouth, and said, Of a trueth I perceiue that there is no respect of persons with God: Acts 10. 34

but

but in all people, he that feareth him, and worketh righ-
ousnesse, is accepted with him. Ye know the preaching th
God sent vnto the children of Israel, preaching peace
Iesus Christ, which is Lord ouer all things: which pre
ching was published throughout all Iurie, and began
Galilee, after the Baptisme that Iohn preached, how G
anointed Iesus of Nazareth with the holy Ghost, and wi
power. Which Iesus went about doing good, and heali
all that were oppressed of the deuill: for God was wi
him. And wee are witnesses of all things which hee did
the land of the Iewes, and at Hierusalem: whom th
slew, and hanged on a tree, him God raised vp the thi
day, and shewed him openly, not to all the people, but vn
vs witnesses, (chosen before of God for the same intent
which did eate and drinke with him after hee arose fro
death. And he commanded vs to preach vnto the people, an
to testifie, that it is hee which was ordained of God, to b
the Iudge of the quick and dead. To him giue all the Pr
phets witnes, that through his Name whosoeuer beleeue
in him, shall receiue remission of sinnes. While Peter
spake these words, the holy Ghost fell on all them whi
heard the preaching. And they of the Circumcision whi
beleeued, were astonied, as many as came with Peter, b
cause that on the Gentiles also was shed out the gift of t
holy Ghost. For they heard them speake with tongues, a
magnifie God. Then answered Peter, Can any man f
bid water, that these should not be baptized, which haue
ceiued the holy Ghost as well as we? And he commande
them to be baptized in the Name of the Lord. Then pray
they him to tarrie a few dayes.

The Gospel.

Ioh. 3.16. SO God loued the world, that he gaue his onely begott
Sonne, that whosoeuer beleeueth in him, should not p
rish, but haue euerlasting life. For, God sent not his Son
into the world to condemne the world, but that the wo
through him might be saued. He that beleeueth on him,
not condemned, but he that beleeueth not, is condemn
already, because hee hath not beleeued on the Name of t
onely begotten Sonne of God. And this is the condemn
tion, that light is come into the world, and men loued da
nesse more then light, because their deedes were euill. F
euery one that euill doeth, hateth the light, neither co
meth to the light, lest his deedes should be reproued. B
hee that doeth the trueth commeth to the light, that
deedes may bee knowen, how that they are wrought
God.

The Collect.

God which, &c. As vpon Whitsunday.

The Epistle.

WHen the Apostles which were at Hierusalem, heard say that Samaria had receiued the Word of God, they sent vnto them Peter and John: which when they were come downe, prayed for them, that they might receiue the holy Ghost, for as yet hee was come on none of them, but they were baptized onely in the Name of Christ Iesu. Then layd they their hands on them, and they receiued the holy Ghost. Acts 8.14.

The Gospel.

VErely, verely I say vnto you, He that entreth not in by the doore into the sheepfold, but climbeth vp some other way, the same is a theefe and a murderer. But hee that entreth in by the doore, is the shepheard of the sheepe: To him the porter openeth, and the sheepe heare his voice, and he calleth his owne sheepe by name, and leadeth them out. And when he hath sent foorth his owne sheepe, hee goeth before them, and the sheepe follow him, for they know his voyce. A stranger will they not follow, but will flee from him, for they know not the voice of strangers. This prouerbe spake Iesus vnto them, but they vnderstood not what things they were which he spake vnto them. Then said Iesus vnto them againe, Verely, verely I say vnto you, I am the doore of the sheepe. All (euen as many as came before me) are theeues and murderers, but the sheepe did not heare them. I am the doore, by me if any enter in, he shall be safe, and shall goe in and out, and find pasture. A theefe commeth not but for to steale, kill, and destroy. I am come that they might haue life, and that they might haue it more abundantly. John 10.1.

¶ Trinitie Sunday.

The Collect.

ALmighty and euerlasting God, which hast giuen vnto vs thy seruants grace, by the confession of a true faith, to acknowledge the glory of the eternall Trinitie, and in the power of the Diuine Maiestie to worship the Unity: we beseech thee, that through the stedfastnesse of this faith, we may euermore bee defended from all aduersitie, which liuest and reignest one God world without end. Amen.

The Epistle.

AFter this I looked, & behold, a doore was open in heauen, and the first voyce which I heard was as it were a trumpet talking with me, which said, Come vp hither, and I will shew thee things that must be fulfilled hereafter. Apoc 4.1.

And

And immediatly I was in the spirit: and behold, a Se
was set in heauen, and one sate on the Seate. And hee t
sate, was to looke vpon like vnto a Iasper stone, and a Sa
dine stone. And there was a Rainebow about the Sea
in sight like vnto an Emerald. And about the Seat w
foure and twenty Seates, and vpon the Seates foure a
twenty Elders sitting, clothed in white raiment, and h
on their heads crownes of gold. And out of the Seate p
ceeded lightnings, and thundring, and voyces. And th
were seuen lamps of fire burning before the Seat, which
the seuen spirits of God. And before the Seat there wa
Sea of glasse like vnto Chrystall, and in the middest of
Seat, and round about the Seat, where foure beasts full
eyes before and behind. And the first beast was like a Li
and the second beast like a Calfe, and the third beast ha
face like a man, and the fourth beast was like a flying E
gle. And the foure beasts had each of them sixe wings
bout him, and they were full of eyes within. And they
not rest day, neither night, saying, Holy, holy, holy Lord G
Almighty, which was, and is, and is to come. And w
those beasts gaue glory, and honour, and thankes to h
that sate on the Seat (which liueth for euer and euer)
foure and twenty Elders fell downe before him that sat
the Throne, and worshipped him that liueth for euer,
cast their crownes before the throne, saying, Thou art w
thy, O Lord our God, to receiue glory, and honour,
power, for thou hast created all things, and for thy wils
they are, and were created.

The Gospel.

Iohn 3. 1. THere was a man of the Pharisees, named Nicode
a ruler of the Iewes. The same came to Iesus by n
and sayd vnto him, Rabbi, we know that thou art a tea
come from God: for no man could doe such miracles
thou doest, except God were with him. Iesus answered
said vnto him, Verely, verely I say vnto thee, Except a
be borne from aboue, hee cannot see the kingdome of G
Nicodemus said vnto him, How can a man be borne w
he is old? Can hee enter into his mothers wombe, an
borne again? Iesus answered, Verely, verely I say vnto
Except a man be borne of water and of the spirit, he ca
enter into the kingdome of God. That which is borne o
flesh, is flesh: and that which is borne of the spirit is s
Marueile not thou that I said vnto thee, Ye must be b
from aboue. The winde bloweth where it listeth, and
heareſt the sound thereof, but thou canst not tell whe
commeth, nor whither it goeth: so is euery one th

borne of the Spirit. Nicodemus anſwered, and ſaid vnto him, How can theſe things bee? Jeſus anſwered, and ſaid vnto him, Art thou a Maſter in Iſrael, and knoweſt not theſe things? verily, verily I ſay vnto thee, Wee ſpeake that wee know, and teſtifie that wee haue ſeene, and yee receiue not our witneſſe. If I haue told you earthly things and yee beleeue not: how ſhall yee beleeue, if I tell you of heauenly things? And no man aſcendeth vp to heauen, but hee that came downe from heauen, euen the Sonne of man which is in heauen. And as Moſes lift vp the Serpent in the wilderneſſe, euen ſo muſt the Sonne of man bee lift vp, that whoſoeuer beleeueth in him, periſh not, but haue euerlaſting life.

¶ The firſt Sunday after Trinity.

The Collect.

GOd the ſtrength of all them that truſt in thee, mercifully accept our prayers: and becauſe the weakeneſſe of our mortall nature can doe no good thing without thee, graunt vs the helpe of thy grace, that in keeping of thy commandements, wee may pleaſe thee both in will and deed, through Jeſus Chriſt our Lord.

The Epiſtle.

DEarely beloued, let vs loue one another, for loue commeth of God, and euery one that loueth, is borne of God, and knoweth God. He that loueth not, knoweth not God: For God is loue. In this appeareth the loue of God toward, becauſe that God ſent his onely begotten Sonne to the world, that wee might liue through him. Herein is loue, not that wee loued God, but that he loued vs, and ſent his Sonne to be the agreement for our ſinnes. Dearely beloued, if God ſo loued vs, we ought alſo one to loue another. 1. Ioh. 4. 7.

No man hath ſeene God at any time. If wee loue one another, God dwelleth in vs, and his loue is perfect in vs. Hereby know we that we dwell in him, and he in vs, becauſe he hath giuen vs of his Spirit. And wee haue ſeene and doe teſtifie, that the Father ſent the Sonne to bee the Sauiour of the world. Whoſoeuer confeſſeth that Jeſus is the Sonne of God, in him dwelleth God, and he in God. And we haue known and beleeued the loue that God hath to vs. God is loue, and hee that dwelleth in loue, dwelleth in God, and God in him. Herein is the loue perfect in vs, that we ſhould haue in the day of Iudgement: For as he is, euen ſo are wee in this world. There is no feare in loue, but perfect loue caſteth out feare: for feare hath paineſulneſſe. Hee that feareth is not perfect in loue. Wee loue him, for hee loued vs

first. If any man say, I loue God, and yet hateth his bro-
ther, he is a liar. For how can he that loueth not his brother
whom hee hath seene, loue God whom hee hath not seene?
And this commandement haue wee of him, that hee which
loueth God, should loue his brother also.

The Gospel.

Luke 16. 19. THere was a certaine rich man, which was clothed in
purple, and fine white, and fared deliciously euery day.
And there was a certaine begger, named Lazarus, which
lay at his gate full of sores, desiring to bee refreshed with
the crumbes which fell from the rich mans board, and no
man gaue vnto him: the dogs came also, and licked his
sores. And it fortuned, that the begger died, and was carri-
ed by the Angels into Abrahams bosome. The rich man
also died and was buried. And beeing in hell in torments,
hee lift vp his eyes, and saw Abraham afarre off, and Laza-
rus in his bosome: and hee cryed, and said, Father Abra-
ham, haue mercy on mee, and send Lazarus that hee may
dip the tip of his finger in water and coole my tongue, for I
am tormented in this flame. But Abraham said, Sonne,
remember that thou in thy life time receiuedst thy plea-
sure, and contrariwise Lazarus receiued paine: But now
he is comforted, and thou art punished: beyond all this,
betweene vs and you there is a great space set, so that they
which would go from hence to you cannot, neither may they
from thence to vs. Then hee said, I pray thee therefore fa-
ther, send him to my fathers house (for I haue fiue brethren)
for to warne them, lest they come also into this place of tor-
ment. Abraham said vnto him, They haue Moses and the
Prophets, let them heare them. And hee said, Nay father
Abraham, but if one come vnto them from the dead, they
will repent. Hee said vnto him, If they heare not Moses
and the Prophets, neither will they beleeue, though one rose
from death againe.

¶ The ij. Sunday after Trinity.

The Collect.

LOrd, make vs to haue a perpetuall feare and loue of
thy holy Name, for thou neuer failest to helpe and gou-
erne them whom thou doest bring vp in thy stedfast loue.
Grant this, &c.

The Epistle.

1 Iohn 3. 13 MArueile not, my brethren, though the world hate you.
Wee know that wee are translated from death vnto
life, because we loue the brethren. He that loueth not his bro-
ther, abideth in death. Whosoeuer hateth his brother,

manslay-

manſlayer. And yee know that no manſlayer hath eternall life abiding in him. Hereby perceiue wee loue, becauſe hee gaue his life for vs, and we ought to giue our liues for the brethren. But who ſo hath this worlds good, and ſeeth his brother haue neede, and ſhutteth vp his compaſſion from him, how dwelleth the loue of God in him? My babes, let vs not loue in word, neither in tongue: but in deed and in verity. Hereby wee know that wee are of the verity, and can quiet our hearts before him. For if our heart condemne vs, God is greater then our heart, and knoweth all things. Dearely beloued, if our heart condemne vs not, then haue we truſt to Godward, and whatſoeuer we aſke, we receiue of him, becauſe wee keepe his commandements, and doe thoſe things that are pleaſant in his ſight. And this is his commandement, that we beleeue on the name of his Son Ieſus Chriſt, and loue one another, as he gaue commandement. And he that keepeth his commandements, dwelleth in him, and he in him: and hereby we know that he abideth in vs, euen by the Spirit which he hath giuen vs.

The Goſpel.

A Certaine man ordained a great ſupper, and bade many, and ſent his ſeruant at ſupper time, to ſay to them that were bidden, Come, for all things are now ready. And they all at once began to make excuſe. The firſt ſaid vnto him, I haue bought a farme, and I muſt needes goe and ſee it, I pray thee haue mee excuſed. And another ſaid, I haue bought fiue yoke of oxen, and I goe to proue them, I pray thee haue me excuſed. And another ſaid, I haue married a wife, and therefore I cannot come. And the ſeruant returned, and brought his maſter word againe thereof. Then was the goodman of the houſe diſpleaſed, and ſaid to his ſeruant, Goe out quickely into the ſtreetes and quarters of the City, and bring in hither the poore and feeble, and the halt, and blind. And the ſeruant ſaid, Lord it is done as thou haſt commanded, and yet there is roome. And the lord ſaid vnto his ſeruant, Goe out into the high wayes and hedges, and compell them to come in, that my houſe may bee filled. For I ſay vnto you that none of thoſe men which were bidden, ſhall taſte of my ſupper. Luke 14.16.

¶ The third Sunday after Trinitie.

The Collect.

O God, wee beſeech thee mercifully to heare vs, and vnto whom thou haſt giuen an hearty deſire to pray, graunt

that by thy mighty ayde we may be defended through Jesus Christ our Lord.

1 Pet. 5. 5.

The Epistle.

SUbmit your selues euery man one to another, knit your selues together in lowlinesse of minde: for God resisteth the proud, and giueth grace to the humble. Submit your selues therefore vnder the mighty hand of God that he may exalt you when the time is come. Cast all your care vpon him, for he careth for you. Bee sober and watch: for your aduersary the deuill, as a roaring Lyon walketh about seeking whom he may deuoure: whom resist stedfast in the faith, knowing that the same afflictions are appointed vnto your brethren that are in the world. But the God of all grace which hath called vs vnto his eternall glory by Christ Jesus, shall his owne selfe (after that yee haue suffered a little affliction) make you perfect, settle, strengthen, and stablish you. To him bee glory and dominion, for euer and euer. Amen.

The Gospel.

Luke 15. 1.

THen resorted vnto him all the Publicanes and sinners for to heare him. And the Pharisees and Scribes murmured, saying, He receiueth sinners and eateth with them. But hee put foorth this parable vnto them, saying, What man among you hauing an hundred sheepe, (if he loose one of them) doth not leaue ninety and nine in the wildernesse and goeth after that which is lost, vntill hee find it? And when he hath found it, he layeth it on his shoulders with ioy: and assoone as he commeth home, he calleth together his louers and neighbours, saying vnto them, Reioyce with mee, for I haue found my sheepe which was lost. I say vnto you, that likewise ioy shall be in heauen ouer one sinner that repenteth, more then ouer ninety and nine iust persons which needs no repentance. Either what woman hauing ten groates, (if she loose one) doeth not light a candle, and sweepe the house, and seeke diligently till she find it? And when she hath found it, she calleth her louers and her neighbours together, saying, Reioyce with me, for I haue found the groat which I lost. Likewise, I say vnto you shall there be ioy in the presence of the Angels of God ouer one sinner that repenteth.

¶ The iiij. Sunday after Trinitie.

The Collect.

GOd the Protector of all that trust in thee, without whom nothing is strong, nothing is holy, increase and multiply vpon vs thy mercy, that thou being our

and guide, we may so passe through things temporall, that we finally loose not the things eternall: Grant this heauenly Father, for Iesus Christs sake our Lord. Amen.

The Epistle.

I Suppose that the afflictions of this life are not worthy of the glory which shall be shewed vpon vs. For the feruent desire of the creature abideth, looking when the sonnes of God shall appeare, because the creature is subdued to vanity against the will thereof, but for his will which hath subdued the same in hope. For the same creature shall be deliuered from the bondage of corruption, into the glorious liberty of the sonnes of God. For we know that euery creature groneth with vs also, and trauelleth in paine, euen vnto this time: not onely it, but wee also which haue the first fruits of the Spirit, mourne in our selues also, and waite for the adoption of the children of God, euen the deliuerance of our bodies. Rom. 8. 18.

The Gospel.

BE yee mercifull, as your Father also is mercifull. Iudge not, and ye shall not be iudged. Condemne not, and ye shall not bee condemned. Forgiue, and yee shall be forgiuen. Giue, and it shall be giuen vnto you: good measure, and prest downe, and shaken together, and running ouer shall men giue into your bosomes. For with the same measure that ye mete withall, shall other men mete to you againe. And hee put foorth a similitude vnto them, Can the blinde leade the blinde? Doe they not both fall into the ditch? The disciple is not aboue his master. Euery man shalbe perfect euen as his master is. Why seest thou a mote in thy brothers eye, but considerest not the beame that is in thine owne eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou seest not the beame that is in thine owne eye? First, thou hypocrite, cast out the beame out of thine owne eye, then shalt thou see perfectly to pull out the mote that is in thy brothers eye. Luke 6. 36

¶ The v. Sunday after Trinity.

The Collect.

GRant Lord wee beseech thee, that the course of this world may be so peaceably ordered by thy gouernance, that thy Congregation may ioyfully serue thee in all godly quietnesse, through Iesus Christ our Lord.

The Epistle.

BE yee all of one minde, and of one heart, loue as brethren, be pitifull, be courteous, (meeke,) not rendring euill for euill, or rebuke for rebuke: but contrariwise blesse, 1. Pet. 3. 8.

knowing that ye are thereunto called, euen that ye should
heires of the blessing. For he that doth long after life, a
loueth to see good dayes, let him refraine his tongue fr
euill, & his lips that they speake no guile. Let him eschew
euill, and doe good, let him seeke peace, and ensue it. For
eyes of the Lord are ouer the righteous, and his eares
open vnto their prayers. Againe the face of the Lord is o
them that doe euill. Moreouer, who is he that will har
you, if you follow that which is good? Yea, happy are y
any trouble happen vnto you for righteousnes sake. Be
ye afraid for any terrour of them, neither be ye troubled.
sanctifie the Lord God in your hearts.

The Gospel.

Luke 5.1. IT came to passe, that when the people preassed vpon h
to heare the word of God, he stood by the lake of Ge
zareth, and saw two shippes stand by the lake side, but
fishermen were gone out of them, and were washing th
nets. And he entred into one of the shippes, which pertai
to Simon, and prayed him that he would thrust out a li
from the land. And he sate downe, and taught the peo
out of the ship. When he had left speaking, he said vnto
mon, Launch out into the deepe, and let slip your nets,
make a draught. And Simon answered, and said vnto h
Master, wee haue laboured all night, and haue taken
thing: neuertheless, at thy commandement I will l
foorth the net. And when they had so done, they enclos
great multitude of fishes, but their net brake, and they b
ned to their fellowes, which were in the other ship, that
should come and helpe them. And they came and filled b
ships that they sunke againe. When Simon Peter saw
he fell downe at Iesus knees, saying, Lord, goe from me
I am a sinfull man. For he was astonied, and all that
with him, at the draught of fishes, which they had tak
and so was also James and John the sonnes of Zebe
which were partners with Simon. And Iesus said
Simon, Feare not, from henceforth thou shalt catch m
And they brought the ships to land, and forsooke all, and
lowed him.

¶ The vj. Sunday after Trinity.

The Collect.

GOD which hast prepared to them that loue thee, s
good things as passe mans vnderstanding, powre
our hearts such loue toward thee, that we louing thee in
things, may obtaine thy promises, which exceed all tha
can desire, through Iesus Christ our Lord.

The Epistle.

KNow yee not, that all wee which are baptized in Jesus Christ, are baptized to die with him? We are buried then with him by baptisme for to die, that likewise as Christ was raised from death by the glory of the Father, euen so we also should walke in a new life. For if wee be grafted in death like vnto him, euen so shall wee be partakers of his holy resurrection: knowing this, that our old man is crucified with him also, that the body of sinne might vtterly bee destroyed, that henceforth we should not bee seruants vnto sinne. For hee that is dead, is iustified from sinne. Wherefore, if we be dead with Christ, wee beleeue that wee shall also liue with him: knowing that Christ being raised from death, dieth no more, death hath no more power ouer him. For as touching that he died, he died concerning sinne once, and as touching that he liueth, he liueth vnto God. Likewise consider yee also that ye are dead as touching sinne: but are aliue vnto God, through Iesus Christ our Lord. Rom. 6.

The Gospel.

IEsus said vnto his disciples, Except your righteousnesse exceed the righteousnesse of the Scribes and Pharisees, yee cannot enter into the Kingdome of heauen. Yee haue heard that it was said vnto them of old time, Thou shalt not kill: whosoeuer killeth shall be in danger of iudgement. But I say vnto you, that whosoeuer is angry with his brother vnaduisedly shall be in danger of iudgement. And whosoeuer saith vnto his brother, Racha, shall bee in danger of a Councel. But whosoeuer saith, Thou foole, shall be in danger of hell fire. Therefore if thou offerest thy gift at the Altar, and there remembrest that thy brother hath ought against thee, leaue there thine offering before the Altar, and goe thy way first, and bee reconciled to thy brother, and then come and offer thy gift. Agree with thine aduersary quickly whiles thou art in the way with him, lest at any time the aduersary deliuer thee to the Iudge, and the Iudge deliuer thee to the minister, and then thou bee cast into prison: Verily I say vnto thee, thou shalt not come out thence, till thou hast payed the vtmost farthing. Matth. 5.

¶ The vij. Sunday after Trinity.

The Collect.

LOrd of all power and might, which art the author, and giuer of all good things: graffe in our hearts the loue of thy Name, increase in vs true Religion, nourish vs with all goodnesse, and of thy great mercy keepe vs in the same, through Iesus Christ our Lord. Amen.

The Epistle.

1.6.19. I Speake grossly, because of the infirmity of your flesh. As ye haue giuen your members seruants to vncleannesse and to iniquity (from one iniquity to another) euen so now giue ouer your members seruants vnto righteousnesse that ye 1.6.2 may be sanctified. For when ye were seruants of sinne, ye were void of righteousnesse. What fruit had ye then in those things whereof yee are now ashamed? For the end of those things is death. But now are yee deliuered from sinne, and made the seruants of God, and haue your fruit to be sanctified, and the end euerlasting life. For the reward of sinne is death, but eternall life is the gift of God, through Iesus Christ our Lord.

The Gospel.

Luk.8.1. IN those dayes, when there was a very great company, and had nothing to eate, Iesus called his disciples to him, and said vnto them, I haue compassion on the people, because they haue been now with mee three dayes, and haue nothing to eat: and if I send them away fasting to their own houses, they shall faint by the way: for diuers of them came from farre. And his disciples answered him, Where should a man haue bread here in the wildernesse, to satisfie these? And he asked them, how many loaues, haue ye? They sayd, Seuen. And he commanded the people to sit downe on the ground. And hee tooke the seuen loaues, and when hee had giuen thankes, hee brake, and gaue to his disciples to set before them, and they did set them before the people. And they had a few small fishes, and when he had blessed, he commanded them also to be set before them. And they did eate, and were sufficed. And they tooke vp of the broken meate that was left, seuen baskets full. And they that did eate were about foure thousand. And he sent them away.

¶ The viij. Sunday after Trinity.

The Collect.

GOd, whose prouidence is neuer deceiued, we humbly beseech thee, that thou wilt put away from vs all hurtfull things, and giue those things which bee profitable for vs, through Iesus Christ our Lord.

The Epistle.

Rom.8.12. BRethren, we are debters not to the flesh, to liue after the flesh: For if ye liue after the flesh, ye shall die. But if ye through the spirit doe mortifie the deeds of the body, ye shall liue. For as many as are led by the Spirit of God, they are the sonnes of God. For yee haue not receiued the spirit of bondage to feare any more: but ye haue receiued the spirit of adoption, whereby we cry, Abba, Father. The same spirit certi-

certifieth our spirit, that we are the sonnes of God. If wee bee sonnes, then are we also heires, the heires (I meane) of God, and heires annexed with Christ, if so be that we suffer with him, that we may also be glorified together with him.

The Gospel.

BEware of false prophets, which come to you in sheepes clothing, but inwardly they are rauening woolues. Yee shall know them by their fruits. Doe men gather grapes of thornes? or figs of thistles? Euen so euery good tree bringeth forth good fruits: but a corrupt tree bringeth forth euill fruits. A good tree cannot bring forth bad fruits, neither can a bad tree bring forth good fruits. Euery tree that bringeth not forth good fruit, is hewen downe, and cast into the fire. Wherefore by their fruits yee shall know them. Not euery one that saith vnto mee, Lord, Lord, shall enter into the Kingdome of heauen: but hee that doeth the will of my Father which is in heauen, hee shall enter into the Kingdome of heauen. Matt. 7.

¶ The ix. Sunday after Trinity.

The Collect.

GRant to vs, Lord, wee beseech thee, the spirit to thinke and doe alwayes such things as bee rightfull, that wee which cannot bee without thee, may by thee bee able to liue according to thy will, through Iesus Christ our Lord.

The Epistle.

BRethren, I would not that yee should bee ignorant, how that our fathers were all vnder the cloud, and all passed thorow the Sea, and were all baptized vnder Moses in the cloud, and in the sea, and did all eate of one spirituall meate, and did all drinke of one spirituall drinke: and they dranke of the spirituall rocke that followed them, which rocke was Christ. But in many of them had God no delight: for they were ouerthrowen in the wildernesse. These are examples to vs, that wee should not lust after euill things, as they lusted: and that wee should not be worshippers of Images, as were some of them, according as it is written, The people sate downe to eate and drinke, and rose vp to play. Neither let vs bee defiled with fornication, as some of them were defiled with fornication, and fell in one day three and twenty thousand. Neither let vs tempt Christ, as some of them tempted, and were destroyed of serpents. Neither murmure yee, as some of them murmured, and were destroyed of the destroyer. All these things happened vnto them for ensamples: but are written to put vs in remembrance whom the ends of the world are come vp- 1. Cor. 10.

on.

on. Wherefore, let him that thinketh hee standeth, take heed lest hee fall. There hath none other temptation taken you, but such as followeth the nature of man. But God is faithfull, which shall not suffer you to bee tempted above your strength, but shall in the middest of temptation make a way that ye may be able to beare it.

The Gospel.

Luke 16.1. IEsus said vnto his disciples, There was a certaine rich man which had a steward, and the same was accused vnto him, that hee had wasted his goods. And hee called him and said vnto him, how is it that I heare this of thee? Give accounts of thy stewardship, for thou mayest bee no longer steward. The steward said within himselfe, What shall I doe? For my Master taketh away from mee the stewardship: I cannot digge, and to begge I am ashamed. I wot what to doe, that when I am put out of the stewardship they may receiue mee into their houses. So when hee had called all his Masters debters together, hee said vnto the first, how much owest thou vnto my Master? And he said An hundred tunnes of oyle. And hee said vnto him, Take thy bill, and sit downe quickly, and write fifty. Then said he to another, How much owest thou? And hee said, An hundred quarters of wheate. Hee said vnto him, Take thy bill and write fourescore. And the Lord commended the vniust steward, because hee had done wisely. For the children of this world, are in their nation wiser then the children of light. And I say vnto you, Make you friends of the vnrighteous Mammon, that when yee shall haue need, they may receiue you into euerlasting habitations.

¶ The x. Sunday after Trinity.

The Collect.

LEt thy mercifull eares, O Lord, bee open to the prayers of thy humble seruants: and that they may obtaine their petitions, make them to aske such things as shall please thee, through Iesus Christ our Lord.

The Epistle.

1. Cor. 12.1. COncerning spirituall things, brethren, I would not haue you ignorant. Yee know that yee were Gentiles, and went your wayes vnto dumbe images, euen as yee were led. Wherefore I declare vnto you, that no man speaking by the Spirit of God, defieth Iesus. Also no man can say that Iesus is the Lord, but by the holy Ghost. There are diuersities of gifts, yet but one spirit. And there are differences of administrations, and yet but one Lord. And there are diuers maners of operations, and yet but one God, which

worket

worketh all in all. The gift of the spirit is giuen to euery man to edifie withall. For to one is giuen, through the Spirit, the vtterance of wisedome, to another is giuen the vtterance of knowledge by the same spirit, to another is giuen faith by the same spirit, to another the gift of healing by the same spirit, to another power to doe miracles, to another to prophesie, to another iudgement to discerne spirits, to another diuers tongues, to another the interpretation of tongues: And these all worketh the selfe same Spirit, diuiding to euery man a seuerall gift, euen as hee will.

The Gospel.

AND when he was come neere vnto Hierusalem, he beheld the citie, and wept on it, saying, If thou hadst knowne those things which belong vnto thy peace, euen in this thy day, thou wouldest take heede: but now are they hid from thine eyes. For the dayes shall come vnto thee, that thine enemies shall cast a banke about thee, and compasse thee round, and keepe thee in on euery side, and make thee euen with the ground, & thy children which are in thee: and they shall not leaue in thee one stone vpon another, because thou knowest not the time of thy visitation. And he went into the Temple, and beganne to cast out them that sold therein, and them that bought, saying vnto them, It is written, My house is the house of prayer: but yee haue made it a den of theeues. And he taught daily in the Temple. Luke 19.4

¶ The xj. Sunday after Trinity.

The Collect.

GOD, which declarest thy Almighty power most chiefly in shewing mercy and pitty: giue vnto vs abundantly thy grace, that wee running to thy promises, may be made partakers of thy heauenly treasure, through Iesus Christ our Lord.

The Epistle.

BRethren, as pertaining to the Gospel which I preached vnto you, which yee haue also accepted, and in the which ye continue, by the which ye are also saued: I doe you to wit, after what manner I preached vnto you, if ye keepe it, except yee haue beleeued in vaine. For first of all, I deliuered vnto you that which I receiued, how that Christ died for our sinnes, agreeing to the Scriptures: and that he was buried, and that hee rose againe the third day according to the Scriptures, and that hee was seene of Cephas, then of the twelue. After that, he was seene of moe then fiue hundred brethren at once, of which many remaine vnto this day, and 1. Cor. 15

many

many are fallen asleepe. After that appeared he to James, then to all the Apostles. And last of all, he was seene of me as of one that was borne out of due time: for I am the least of the Apostles which am not worthy to be called an Apostle, because I haue persecuted the Congregation of God. But by the grace of God, I am that I am: and his grace which is in me, was not in vaine. But I laboured more abundantly then they all: yet not I, but the grace of God which is with me. Therefore whether it were I, or they, so we preached, and so yee haue beleeued.

The Gospel.

Luke 18.9. CHrist told this parable vnto certaine which trusted in themselues, that they were perfect, and despised other. Two men went vp into the Temple to pray, the one a Pharisee, and the other a Publicane. The Pharisee stood and prayed thus with himselfe: God I thanke thee, that I am not as other men are, extortioners, vniust, adulterers, or as this Publicane. I fast twice in the weeke, I giue tithes of all that I possesse. And the Publicane standing afarre off would not lift vp his eyes to heauen, but smote his breast, saying, God be mercifull to me a sinner. I tell you, this man departed home to his house iustified more then the other. For euery man that exalteth himselfe shall be brought low: and he that humbleth himselfe, shall be exalted.

¶ The xij Sunday after Trinity.

The Collect.

ALmighty and euerlasting God, which art alwaies more ready to heare, then we to pray, and art wont to giue more then either wee desire or deserue: powre downe vpon vs the abundance of thy mercy, forgiuing vs those things whereof our conscience is afraid, and giuing vnto vs that, that our prayer dare not presume to aske, through Iesus Christ our Lord.

The Epistle.

2 Cor. 3.4. SVch trust haue wee through Christ to Godward, not that wee are sufficient of our selues to thinke any thing as of our selues: but if we be able vnto any thing, the same commeth of God, which hath made vs able to minister the new Testament, not of the letter, but of the Spirit: For the letter killeth, but the Spirit giueth life. If the ministration of death through the letters figured in stones, was glorious, so that the children of Israel could not behold the face of Moses for the glory of his countenance (which glory is done away) Why shall not the ministration of the spirit be much more glorious? For if the ministration of condemnation

nation bee glorious, much more doeth the ministration of righteousnesse exceede in glory.

The Gospel.

IEsus departed from the coasts of Tyre and Sidon, and came vnto the Sea of Galilee, through the middes of the coasts of the tenne Cities. And they brought vnto him one that was deafe, and had an impediment in his speech: and they prayed him to put his hand vpon him. And when hee had taken him aside from the people, he put his fingers into his eares, and did spit, and touched his tongue and looked vp to heauen, and sighed, and said vnto him, Ephata, that is to say, bee opened. And straightway his eares were opened, and the string of his tongue was loosed, and he spake plaine. And he commanded them, that they should tell no man. But the more hee forbade them, so much the more a great deale they published, saying, He hath done all things well, he hath made both the deafe to heare, and the dumbe to speake. Marke. 7. 3

¶ The xiij. Sunday after Trinity.

The Collect.

ALmighty and mercifull God, of whose onely gift it commeth, that thy faithfull people doe vnto thee true and laudable seruice: grant we beseech thee, that we may so runne to thy heauenly promises, that we faile not finally to attaine the same through Iesus Christ our Lord.

The Epistle.

TO Abraham and his seed were the promises made. He saith not, in his seedes, as of many: but in thy seed, as of one, which is Christ. This I say, that the Law, which began afterward beyond foure hundred and thirty yeeres, doeth not disanull the Testament that was confirmed afore of God vnto Christ-ward, to make the promise of none effect. For if the inheritance come of the Law, it commeth not now of promise: but God gaue it to Abraham by promise. Wherefore then serueth the Law? the Law was added, because of transgression, (till the seede came, to whom the promise was made) and it was ordained by Angels in the hand of a mediatour. A Mediatour is not a Mediatour of one: but God is one. Is the Law then against the promise of God? God forbid. For if there had beene a law giuen, which could haue giuen life, then no doubt righteousnesse should haue come by the law. But the Scripture concludeth all things vnder sinne, that the promise by the faith of Iesus Christ, should be giuen to them that beleeue. Gal. 3. 16

The

The Gospel.

Luke 10.23. HAppy are the eyes which see the things that yee see. For I tell you that many Prophets and Kings haue desired to see those things which ye see, & haue not seene them, and to heare those things which yee heare, and haue not heard them. And behold, a certaine Lawyer stood vp, and tempted him, saying, Master, what shall I doe to inherit eternall life? He said vnto him, What is written in the Law? How readest thou? and he answered, and said, Loue the Lord thy God with all thy heart, and with all thy soule, and with all thy strength, and with all thy minde, and thy neighbour as thy selfe. And hee said vnto him, Thou hast answered right: this doe, and thou shalt liue. But he willing to iustifie himselfe, said vnto Iesus, And who is my neighbour? Iesus answered and said, A certaine man descended from Hierusalem to Iericho, and fell among theeues, which robbed him of his raiment, and wounded him, and departed, leauing him halfe dead. And it chanced that there came downe a certaine Priest that same way, and when hee saw him, hee passed by, and likewise a Leuite (when hee went nigh to the place) came, and looked on him and passed by. But a certaine Samaritane as hee iourneyed, came vnto him, and when he saw him, he had compassion on him, and went to him, and bound vp his wounds, and powred in oyle and wine, and set him on his own beast, and brought him to a common Inne, and made prouision for him. And on the morrow when he departed, he tooke out two pence, and gaue them to the host, and said vnto him, Take care of him, and whatsoeuer thou spendest more, when I come againe, I will recompense thee. Which now of these three, thinkest thou, was neighbour vnto him that fell among the theeues? And hee said vnto him, Hee that shewed mercy on him. Then said Iesus to him, Goe, and doe thou likewise.

¶ The xiiij. Sunday after Trinitie.

The Collect.

ALmighty and euerlasting God, giue vnto vs the increase of faith, hope, and charitie: and that we may obtaine that which thou doest promise, make vs to loue that which thou doest command, through Iesus Christ our Lord.

The Epistle.

Gal. 5.16. I Say, Walke in the Spirit, and fulfill not the lust of the flesh. For the flesh lusteth contrary to the Spirit, and the Spirit contrary to the flesh. These are contrary one to the other, so that ye cannot do whatsoeuer you would. But & if ye be

led of the Spirit, then are yee not vnder the Law. The
eeds of the flesh are manifest, which are these: adultery,
fornication, vncleannesse, wantonnesse, worshipping of Ima-
ges, witchcraft, hatred, variance, zeale, wrath, strife, sedi-
tions, sects, enuying, murther, drunkennesse, gluttony, and
such like: of the which I tell you before, as I haue told you
in times past, that they which commit such things shall not
bee inheritors of the Kingdome of God. Contrarily, the
fruit of the Spirit is loue, ioy, peace, long-suffering, gentle-
nesse, goodnesse, faithfulnesse, meekenesse, temperance:
against such there is no law. They truely that are Christs,
haue crucified the flesh, with the affections and lusts.

The Gospel.

AND it chanced, as Iesus went to Hierusalem, that he Luke 17.11.
passed thorow Samaria and Galilee. And as he entred
into a certaine towne, there met him ten men that were Le-
pers, which stood afarre off, and put forth their voyces, and
said, Iesus Master, haue mercy on vs. When he saw them,
he said vnto them, Goe, shew your selues vnto the Priests.
And it came to passe that as they went, they were cleansed.
And one of them, when hee saw that he was cleansed, turned
backe againe, and with a loud voyce praised God, and fell
downe on his face at his feete, and gaue him thankes: and
he same was a Samaritane. And Iesus answered and
said, Are there not ten cleansed? But where are those nine?
There are not found that returned againe to giue God
praise, saue onely this stranger. And he said vnto him, Arise,
goe thy way, thy faith hath made thee whole.

¶ The xv. Sunday after Trinity.

The Collect.

KEepe wee beseech thee, O Lord, thy Church with thy
perpetuall mercy: and because the frailty of man with-
out thee cannot but fall, keepe vs euer by thy helpe, and
leade vs to all things profitable to our saluation, through
Iesus Christ our Lord.

The Epistle.

YEe see how large a letter I haue written vnto you with Galat. 6.11.
mine owne hand. As many as desire with outward ap-
pearance to please carnally, the same constraine you to bee
circumcised, onely lest they should suffer persecution for the
Crosse of Christ. For they themselues which are circumci-
sed, keepe not the Law, but desire to haue you circumcised,
that they might reioyce in your flesh. God forbid, that
I should reioyce, but in the Crosse of our Lord Iesus Christ,
whereby the world is crucified vnto mee, and I vnto
the

the world. For in Christ Jesus, neither Circumcision aua-
leth any thing at all, nor vncircumcision, but a new cre-
ature. And as many as walke according vnto this rule, peace
bee on them, and mercie, and vpon Israel that pertaineth to
God. From henceforth let no man put mee to businesse.
For I beare in my body the markes of the Lord Jesus.
Brethren, the grace of our Lord Jesus Christ be with your
spirit. Amen.

The Gospel.

Latt. 6. 24. NO man can serue two masters: for either hee shall hate
the one, and loue the other or else leane to the one, and
despise the other. Yee cannot serue God and Mammon.
Therefore I say vnto you, Bee not carefull for your life,
what yee shall eate or drinke, nor yet for your body, what ray-
ment ye shall put on. Is not the life more worth then meat?
And the body more of value then raiment? Behold the
fowles of the ayre, for they sowe not, neither doe they reape,
nor carry into the barnes, and your heauenly Father feedeth
them. Are yee not much better then they? Which of you, by
taking carefull thought, can adde one cubite to his sta-
ture? And why care yee for rayment? Consider the lillies
of the field how they grow, they labour not, neither doe they
spinne: and yet I say vnto you, that euen Solomon in all
his royalty was not clothed like one of these. Wherefore if
God so clothe the grasse of the field (which though it stand
to day, is to morrow cast into the furnace) shall he not much
more doe the same for you, O yee of little faith? Therefore
take no thought, saying, What shall wee eate, or what shall
wee drinke, or wherewith shall wee bee clothed? (After all
these things doe the Gentiles seeke:) For your heauenly Fa-
ther knoweth that yee haue need of all these things. But
rather seeke yee first the Kingdome of God, and the right-
ousnesse thereof, and all these things shall bee ministred vn-
to you. Care not then for the morrow, for to morrow doe
shall care for it selfe. Sufficient vnto the day is the tra-
uell thereof.

¶ The xvj. Sunday after Trinity.

The Collect.

LOrd, we beseech thee, let thy continuall pity cleanse and
defend thy Congregation: and because it cannot con-
tinue in safety without thy succour, preserue it euermore by
thy helpe and goodnesse, through Jesus Christ our Lord.

The Epistle.

Ephes. 3. 13. I Desire that yee faint not because of my tribulations that
I suffer for your sakes, which is your praise. For this cause

I be

I bow my knees vnto the Father of our Lord Iesus Christ, which is Father of all that is called Father in heauen and earth, that hee would grant you according to the riches of his glory, that yee may bee strengthened with might by his Spirit in the inner man, that Christ may dwell in your hearts by faith, that ye being rooted and grounded in loue, might be able to comprehend with all Saints, what is the breadth, length, depth, and height, and to know the excellent loue of the knowledge of Christ, that ye might be filled with all fulnesse, which commeth of God. Vnto him that is able to doe exceeding abundantly, aboue all that we aske or thinke, according to the power that worketh in vs, bee praise in the Congregation by Christ Iesus, throughout all generations from time to time. Amen.

The Gospel.

AND it fortuned, ỹ Iesus went into a citie called Naim, and many of his disciples went with him, and much people. When he came nigh to the gate of the citie, behold, there was a dead man carried out, which was the only sonne of his mother, and she was a widow, and much people of the citie was with her. And when the Lord saw her, he had compassion on her, and said vnto her, Weepe not. And he came nigh, and touched the coffin: and they that bare him stood still. And he said, Yong man, I say vnto thee, Arise. And hee that was dead, sate vp, and began to speake: and he deliuered him to his mother. And there came a feare on them all, and they gaue the glory vnto God, saying, A great Prophet is risen vp among vs, and God hath visited his people, and this rumour of him went forth throughout all Iury, & throughout all the regions, which lie round about. Luke 7. 11.

¶ The xvij. Sunday after Trinitie.

The Collect.

LOrd, we pray thee, that thy grace may alwayes preuent and follow vs, and make vs continually to bee giuen to all good workes, through Iesus Christ our Lord.

The Epistle.

I (which am a prisoner of the Lords) exhort you, that yee walke worthy of the vocation wherewith yee are called, with all lowlinesse, and meekenesse, with humblenesse of minde, forbearing one another through loue, and be diligent to keepe the vnitie of the Spirit through the bond of peace, being one body, and one spirit, euen as yee are called in one hope of your calling. Let there be but one Lord, one Faith, one Baptisme, one God and Father of all, which is aboue all, and through all, and in you all. Ephes. 4. 1.

Luke 14.1. IT chanced that Jesus went into the house of one of the chiefe Pharisees, to eate bread on the Sabbath day, and they watched him. And behold, there was a certaine man before him which had the dropsie. And Jesus answered, and spake vnto the Lawyers and Pharisees, saying, Is it lawfull to heale on the Sabbath day? And they held their peace. And he tooke him, and healed him, and let him goe, and answered them, saying, Which of you shall haue an asse or an oxe fallen into a pit, and will not straightway pull him out on the Sabbath day? And they could not answere him againe to these things. He put forth also a similitude to the guests, when he marked how they preased to be in the highest roumes, and said vnto them, When thou art bidden to a wedding of any man, sit not downe in the highest roume, lest a more honourable man then thou bee bidden of him, and he that bade him and thee, come, and say to thee, Give this man roume, and thou beginne with shame to take the lowest roume. But rather when thou art bidden, goe, and sit in the lowest roume, that when hee that bade thee commeth, hee may say vnto thee, Friend, sit vp higher: Then shalt thou haue worship in the presence of them that sit at meat with thee. For whosoeuer exalteth himselfe, shall be brought low, and he that humbleth himselfe shall be exalted.

¶ The xviij. Sunday after Trinity.

The Collect.

LOrd, we beseech thee, grant thy people grace to auoid the infections of the deuill, and with pure heart and minde to follow thee the onely God, through Jesus Christ our Lord.

The Epistle.

1. Cor. 1.4. I Thanke my God alwayes on your behalfe, for the grace of God which is giuen you by Jesus Christ, that in all things yee are made rich by him, in all vtterance, and in all knowledge, by the which things the testimony of Jesus Christ was confirmed in you, so that yee are behinde in no gift, waiting for the appearing of our Lord Jesus Christ, which shall also strengthen you, to the end that yee may be blamelesse in ỳ day of the cõming of our Lord Jesus Christ.

The Gospel.

Matt. 22.34. WHen ỳ Pharisees had heard that Jesus had put the Sadducees to silence, they came together, and one of them (which was a Doctor of the Law) asked him a question tempting him, and saying, Master, which is the greatest Commandement in the Law? Jesus said vnto him,

Thou

Thou shalt loue the Lord thy God with all thy heart, and with all thy soule, and with all thy minde. This is the first and greatest Commandment, and the second is like vnto it, Thou shalt loue thy neighbour as thy selfe. In these two Commandements hang all the Law and the Prophets. While the Pharises were gathered together, Iesus asked them, saying, What thinke yee of Christ? Whose sonne is he? They said vnto him, The son of Dauid. He said vnto them, How then doeth Dauid in spirit call him Lord, saying, The Lord said vnto my Lord, Sit thou on my right hand, till I make thine enemies thy footstoole? If Dauid then call him Lord, how is he then his sonne? And no man was able to answere him any thing, neither durst any man from that day forth aske him any moe questions.

¶ The xix. Sunday after Trinity.

The Collect.

O God, forasmuch as without thee wee are not able to please thee, grant that the working of thy mercie, may in all things direct and rule our hearts, through Iesus Christ our Lord.

The Epistle.

THis I say, and testifie through the Lord, that ye henceforth walke not as other Gentiles walke in vanity of their minde, while they are blinded in their vnderstanding, being far from a godly life, by the meanes of the ignorance that is in them, and because of the blindnesse of their heart: which being past repentance, haue giuen themselues ouer vnto wantonnesse, to worke all manner of vncleannesse, euen with greedinesse. But ye haue not so learned Christ: if so be that ye haue heard him, and haue been taught in him, as the truth is in Iesus (as concerning the conuersation in times past) to lay from you the olde man which is corrupt according to the deceiueable lusts: to be renewed also in the spirit of your minde, and to put on that new man, which after God is shapen in righteousnesse and true holinesse. Wherefore put away lying, and speake euery man truth vnto his neighbour, forasmuch as wee are members one of another. Be angry, but sinne not: let not the Sunne goe downe vpon your wrath, neither giue place to the backbiter. Let him that stole, steale no more, but let him rather labour with his hands the thing which is good, that hee may giue vnto him that needeth. Let no filthy communication proceed out of your mouth, but that which is good to edifie withall, as oft as need is, that it may minister grace vnto the hearers. And grieue not the holy Spirit of God, by whom yee Ephes. 4. 17.

are sealed vnto the day of redemption. Let all bitternes and fiercenesse, and wrath, and roaring, and cursed speakin be put away from you with all malitiousnesse. Be ye cou teous one to another, mercifull, forgiuing one another, eue as God for Christs sake hath forgiuen you.

The Gospel

Matth. 9. 1. IEsus entred into a ship, and passed ouer, and came in his owne citie. And behold, they brought to him a ma sicke of the palsie, lying in a bed. And when Jesus saw th faith of them, he said to the sicke of the palsie, Sonne, be o good cheare, thy sinnes bee forgiuen thee. And behold, cer taine of the Scribes said within themselues, This man blasphemeth. And when Jesus saw their thoughts, he said Wherefore thinke ye euill in your hearts? Whether is it ea sier to say, Thy sinnes bee forgiuen thee: or to say, Arise, an walke? But that yee may know that the Sonne of man hath power to forgiue sinnes in earth: Then said he to th sicke of the palsie, Arise, take vp thy bed, and goe vnto thin house. And he arose, and departed to his house. But the peo ple that saw it, maruelled, and glorified God, which ha giuen such power to men.

¶ The xx. Sunday after Trinity.

The Collect.

ALmighty and mercifull God, of thy bountifull goodnesse keepe vs from all things that may hurt vs: that wee beeing ready both in body and soule, may with fre hearts accomplish those things that thou wouldest han done, through Jesus Christ our Lord.

The Epistle.

Ephel. 5. 15. TAke heed therefore how ye walke circumspectly, not as vnwise: but as wise men, redeeming the time, because the dayes are euill. Wherefore be ye not vnwise, but vnder stand what the will of the Lord is, and be not drunken with wine, wherein is excesse: but be yee filled with the Spirit speaking vnto your selues in Psalmes and Hymnes, and spirituall songs, singing and making melodie to the Lord in your hearts, giuing thankes alwayes for all things vnto God the Father, in the Name of our Lord Jesus Christ submitting your selues one to another in the feare of God.

The Gospel.

Matth. 22. 1. IEsus sayd, The kingdome of heauen is like vnto a man that was a King, which made a mariage for his sonne and sent forth his seruants to call them that were bidden to the wedding: and they would not come. Again he sent forth other seruants, saying, Tell them which are bidden, behold

I haue prepared my dinner, mine oxen and my fatlings are killed, and all things are ready, come vnto the mariage. But they made light of it, and went their wayes one to his Farme place, another to his merchandize, and the remnant tooke his seruants, and intreated them shamefully, and slew them. But when the King heard thereof, hee was wroth, and sent foorth his men of warre, and destroyed those murtherers, and burnt vp their city. Then sayd hee vnto his seruants, The mariage indeed is prepared, but they which were bidden, were not worthy. Goe ye therefore out into the high wayes, and as many as ye finde, bid them to the mariage. And the seruants went foorth into the high wayes, and gathered together all, as many as they could finde, both good and bad. And the wedding was furnished with ghests. Then the King came in to see the ghests, and when he espied there a man, which had not on a wedding garment, he said vnto him, Friend, how camest thou in hither, not hauing a wedding garment? And hee was euen speechlesse. Then said the King to the ministers, Take and binde him hand and foot, and cast him into vtter darkenesse, there shall be weeping and gnashing of teeth. For many be called, but few are chosen.

¶ The xxj. Sunday after Trinity.

The Collect.

GRant we beseech thee, mercifull Lord, to thy faithfull people pardon and peace, that they may bee cleansed from all their sinnes, and serue thee with a quiet minde, through Iesus Christ our Lord.

The Epistle.

MY brethren, be strong through the Lord, and through the power of his might. Put on all the armour of God, that ye may stand against all the assaults of the deuil. For we wrestle not against flesh and blood, but against rule, against power, against worldly rulers, euen gouernours of the darknesse of this world, against spirituall craftinesse in heauenly things. Wherefore take vnto you the whole armour of God, that ye may be able to resist in the euill day, and stand perfect in all things. Stand therefore, and your loynes gird with the truth, hauing on the breastplate of righteousnes, and hauing shoes on your feet, that ye may be prepared for the Gospel of peace. Aboue all, take to you the shield of faith, wherewith ye may quench all the fiery darts of the wicked, and take the helmet of saluation, and the sword of the spirit, which is the word of God. And pray alwayes with all maner prayer and supplication in the spirit, Ephes. 6, 10

and watch thereunto with all instance and supplication for all Saints, and for mee, that vtterance may bee giuen vnto me, that I may open my mouth freely, to vtter the secrets of the Gospel (whereof I am a messenger in bonds) that therein I may speake freely as I ought to speake.

The Gospel.

Iohn 4. 46. THere was a certaine Ruler, whose sonne was sicke at Capernaum. Assoone as the same heard that Iesus was come out of Iury into Galilee, hee went vnto him, and besought him, that he would come downe and heale his sonne: for he was euen at the point of death. Then said Iesus vnto him, Except ye see signes and wonders, ye will not beleeue. The Ruler said vnto him, Sir, come downe, or euer that my sonne die. Iesus saith vnto him, Goe thy way, thy sonne liueth. The man beleeued the word that Iesus had spoken vnto him, & he went his way. And as he was going downe, the seruants met him, and told him, saying, Thy sonne liueth. Then enquired he of them the houre when he began to amend. And they said vnto him, Yesterday at the seuenth houre the feuer left him. So the father knew that it was the same houre in the which Iesus said vnto him, Thy sonne liueth. And he beleeued, and all his household. This is againe the second miracle that Iesus did, when he was come out of Iury into Galilee.

¶ The xxij Sunday after Trinity.

The Collect.

LOrd, we beseech thee, to keepe thy household the Church in continuall godlinesse, that through thy protection it may be free from all aduersities, and deuoutly giuen to serue thee in good workes, to the glory of thy Name, through Iesus Christ our Lord.

The Epistle.

Philip. 1. 3. I Thanke my God with all remembrance of you alwayes in all my prayers for you, and pray with gladnes, because ye are come into the fellowship of the Gospel, from the first day vntil now: and am surely certified of this, that he which hath begun a good worke in you, shall perfourme it, vntill the day of Iesus Christ, as it becommeth me that I should iudge of you all, because I haue you in my heart, forasmuch as ye are all cõpanions of grace with me, euen in my bonds, and in the defending and establishing of the Gospel. For God is my record, how greatly I long after you all from the very heart roote in Iesus Christ. And this I pray, that your loue may increase yet more and more in knowledge and in all vnderstanding, that yee may accept the things

that are moſt excellent, that ye may be pure, and ſuch as offend no man, vntill the day of Chriſt, being filled with the fruit of righteouſnes which commeth by Jeſus Chriſt, vnto the glory and praiſe of God.

The Goſpel. Mat 18. 21

PEter ſaid vnto Jeſus, Lord, how oft ſhall I forgiue my brother, if he ſinne againſt me? till ſeuen times? Jeſus ſaith vnto him, I ſay not vnto thee, vntill ſeuen times: but ſeuenty times ſeuen times. Therefore is the Kingdome of heauen likened vnto a certaine man that was a King, which would take accounts of his ſeruants. And when he had begun to reckon, one was brought vnto him which ought him ten thouſand talents: but for as much as he was not able to pay, his lord commanded him to bee ſold, and his wife and children, and all that he had, and payment to be made. The ſeruant fell downe, and beſought him, ſaying, Sir, haue patience with me, and I will pay thee all. Then had the lord pity on that ſeruant, and looſed him, and forgaue him the debt. So the ſame ſeruant went out, and found one of his fellowes, which ought him an hundred pence: and he laid hands on him, and tooke him by the throat, ſaying, Pay that thou oweſt. And his fellow fell downe, and beſought him, ſaying, Haue patience with mee, and I will pay thee all. And he would not, but he went and caſt him into priſon, till he ſhould pay the debt. So when his fellowes ſaw what was done, they were very ſorry, and came and told vnto their lord all that had happened. Then his lord called him, and ſaid vnto him, O thou vngracious ſeruant, I forgaue thee all that debt when thou deſiredſt me: ſhouldeſt not thou alſo haue had compaſſion on thy fellow, euen as I had pity on thee? And his lord was wroth, and deliuered him to the Jaylers, till hee ſhould pay all that was due vnto him. So likewiſe ſhall my heauenly Father doe alſo vnto you, if ye from your hearts forgiue not euery one his brother their treſpaſſes.

¶ The xxiij. Sunday after Trinitie.

The Collect.

GOd our refuge and ſtrength, which art the authour of all godlineſſe, be ready to heare the deuout prayers of thy Church: and grant that thoſe things which wee aſke faithfully, wee may obtaine effectually, through Jeſus Chriſt our Lord.

The Epiſtle.

BRethren, be followers together of me, and looke on them which walke euen ſo as yee haue vs for an example. Phil. 3. 17.

for many walke, of whom I haue told you often, and now tell you weeping, that they are the enemies of the Crosse of Christ, whose end is damnation, whose belly is their God, and glory to their shame, which are worldly minded. But our conuersation is in heauen, from whence we looke for the Sauiour, euen the Lord Iesus Christ, which shall change our vile body, that he may make it like vnto his glorious body, according to the working whereby he is able also to subdue all things vnto himselfe.

The Gospel.

Matt. 22. 15. THen the Pharisees went out, and tooke counsell how they might tangle him in his words. And they sent out vnto him their disciples with Herods seruants, saying, Master, we know that thou art true, and teachest the way of God truely, neither carest thou for any man: for thou regardest not the outward appearance of men. Tell vs therefore, how thinkest thou? Is it lawfull that tribute be giuen vnto Cesar or not? But Iesus perceiuing their wickednes, said, Why tempt ye me, ye hypocrites? shew me the tribute money. And they tooke him a peny. And he said vnto them, Whose is this image and superscription? They said vnto him, Cesars. Then said he vnto them, Giue therefore vnto Cesar, the things which are Cesars, and vnto God those things which are Gods. When they heard these words, they maruelled, and left him, and went their way.

¶ The xxiiij. Sunday after Trinitie.

The Collect.

LOrd, we beseech thee, assoyle thy people from their offences, that through thy bountifull goodnesse, we may be deliuered from the bands of all those sinnes, which by our frailty we haue committed. Grant this, &c.

The Epistle.

Coloss. 1. 3. WE giue thanks vnto God the Father of our Lord Iesus Christ, alwayes for you in our prayers. For we haue heard of your faith in Christ Iesus, & of the loue which ye beare to all Saints, for the hopes sake which is layd vp in store for you in heauen. Of which hope ye heard before by the true word of the Gospel, which is come vnto you, euen as it is into all the world, and is fruitfull, as it is also among you, from the day in the which ye heard of it, and had experience in the grace of God through the truth, as ye learned of Epaphras our deare fellow-seruant, which is for you a faithfull Minister of Christ, which also declared vnto vs your loue, which ye haue in the spirit. For this cause we also euen since the day we heard of it, haue not ceased to pray for you

you, and to desire that ye might be fulfilled with the knowledge of his will, in all wisedome, and spirituall understanding, that ye might walke worthy of the Lord, that in all things ye may please, being fruitfull in all good workes, and increasing in the knowledge of God, strengthened with all might through his glorious power, unto all patience and long-suffering with joyfulnesse, giuing thankes unto the Father, which hath made us meet to be partakers of the inheritance of the Saints in light.

The Gospel.

WHile Jesus spake unto the people, behold, there came a certaine Ruler and worshipped him, saying, My daughter is now euen deceased, but come and lay thine hand upon her, and she shall liue. And Jesus arose and followed him, and so did his disciples. And behold, a woman which was diseased with an issue of blood twelue yeeres, came behind him, and touched the hem of his vesture. For she said within her selfe, If I may touch but euen his vesture onely, I shalbe safe. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort, thy faith hath made thee safe. And the woman was made whole euen the same time. And when Jesus came into the rulers house, and saw the minstrels and people making a noyse, he said unto them, Get you hence, for the maid is not dead, but sleepeth. And they laughed him to scorne. But when the people were put forth, hee went in, and tooke her by the hand, and said, Damosell, arise. And the damosell arose. And this noise was abroad in all that land. Matt. 9.

¶ The xxv. Sunday after Trinity.

The Collect.

STirre up we beseech thee, O Lord, the wils of thy faithfull people, that they plenteously bringing forth the fruit of good workes, may of thee bee plenteously rewarded, through Jesus Christ our Lord. Amen.

The Epistle.

BEhold, the time commeth, saith the Lord, that I will raise up the righteous branch of Dauid, which King shall beare rule, and he shall prosper with wisdome, and shall set up equity and righteousnes againe in earth. In his time shall Juda be saued, and Israel shall dwell without feare. And this is the Name that they shall call him, euen, The Lord our righteousnesse. And therefore behold, the time commeth, saith the Lord, that it shall be no more said, The Lord liueth, which brought the children of Israel out of the land of Egypt: but, The Lord liueth, which brought Iere. 23.

forth

forth, and led the seed of the house of Israel out of the North-land, and from all countreys where I haue scattered them, and they shall dwell againe in their owne land.

The Gospel.

16.5. WHen Iesus lift vp his eyes, and saw a great company come vnto him, he saith vnto Philip, Whence shall we buy bread, that these may eate? This he said to proue him, for he himselfe knew what he would doe. Philip answered him, Two hundred penyworth of bread are not sufficient for them, that euery man may take a little. One of his disciples (Andrew, Simon Peters brother) said vnto him, There is a lad here, which hath fiue barley loaues and two fishes, but what are they among so many? And Iesus said, Make the people sit downe. There was much grasse in the place. So the men sate downe, in number about fiue thousand. And Iesus tooke the bread, and when hee had giuen thankes, he gaue to his disciples, and the disciples to them that were set downe, and likewise of the fishes as much as they would. When they had eaten enough, he saith vnto his disciples, Gather vp the broken meat which remaineth, that nothing be lost. And they gathered it together, and filled twelue baskets with the broken meat of the fiue barley loaues, which broken meat remained vnto them that had eaten. Then those men (when they had seene the miracle that Iesus did) said, This is of a trueth the same Prophet that should come into the world.

¶ If there be any moe Sundayes before Aduent Sunday, to supply the same, shall bee taken the Seruice of some of those Sundayes that were omitted betweene the Epiphany and Septuagesima.

¶ S. Andrewes day.

The Collect.

ALmighty God, which didst giue such grace vnto thy holy Apostle S. Andrew, that hee readily obeyed the calling of thy Sonne Iesus Christ, and followed him without delay, grant vnto vs all, that wee being called by thy holy word, may forthwith giue ouer our selues obediently to fulfill thy holy Commandements, through the same Iesus Christ our Lord.

The Epistle.

10.9. IF thou acknowledge with thy mouth that Iesus is the Lord, & beleeue in thy heart that God raised him vp from death, thou shalt be safe: For to beleeue with the heart iustifieth, and to knowledge with the mouth, maketh a man safe. For the Scripture saith, Whosoeuer beleeueth on him, shall not bee confounded. There is no difference betweene the

the Jew and the Gentile: for one is Lord of all, which is rich vnto all that call vpon him. For whosoeuer doth call on the Name of the Lord, shall be safe. How then shall they call on him, on whom they haue not beleeued? How shall they beleeue on him, of whom they haue not heard? How shall they heare without a Preacher? And how shall they preach without they bee sent? As it is written, How beautifull are the feet of them which bring tidings of peace, and bring tidings of good things? But they haue not all obeyed to the Gospel. For Esay saith, Lord, who hath beleeued our sayings? So then faith commeth by hearing, and hearing commeth by the word of God. But I aske, Haue they not heard? No doubt their sound went out into all lands, and their words into the ends of the world. But I demaund whether Israel did know or no? First Moses saith, I will prouoke you to enuie by them that are no people: by a foolish nation I will anger you. Esay after that is bold, and saith, I am found of them that sought me not, I am manifest vnto them that asked not after me. But against Israel he saith, All day long haue I stretched forth my hands vnto a people that beleeueth not, but speaketh against me.

The Gospel.

AS Jesus walked by the sea of Galilee, he saw two brethren, Simon which was called Peter, and Andrew his brother, casting a net into the sea, (for they were fishers) And he saith vnto them, Follow me, and I will make you to become fishers of men. And they straightway left their nets, and followed him. And when he was gone forth from thence, he saw other two brethren, James the sonne of Zebedee, and John his brother, in the ship with Zebedee their father, mending their nets: and he called them. And they immediatly left the ship and their father, and followed him. Matth. 4.

¶ On S. Thomas day.

The Collect.

ALmighty and euerliuing God, which for the more confirmation of the faith, diddest suffer thy holy Apostle Thomas to be doubtfull in thy Sons resurrection: Grant vs so perfectly and without all doubt to beleeue in thy Son Jesus Christ, that our faith in thy sight neuer be reproued. Heare vs, O Lord, through the same Jesus Christ, &c.

The Epistle.

NOw are ye not strangers, nor forreiners, but Citizens with the Saints, and of the houshold of God, and are built vpon the foundation of the Apostles and Prophets, Ephes. 2.

Jesus

Jesus Christ himselfe being the head corner stone: in whom what building soeuer is couples together, it groweth vnto an holy Temple of the Lord, in whom ye also are built together, to be an habitation of God, through the holy Ghost.

The Gospel.

Ihn 20.24. THomas one of the twelue, which is called Didymus, was not with them when Jesus came. The other disciples therefore said vnto him, We haue seene the Lord. But he said vnto them, Except I see in his hands the print of the nailes, and put my finger into the print of the nailes, and thrust my hand into his side, I will not beleeue. And after eight dayes, againe his disciples were within, and Thomas with them. Then came Jesus when the doores were shut, and stood in the middest, and said, Peace be vnto you. And after that he said vnto Thomas, Bring thy finger hither, and see my hands, and reach hither thy hand, and thrust it into my side, and be not faithlesse, but beleeuing. Thomas answered, and said vnto him, My Lord, and my God. Jesus said vnto him, Thomas, because thou hast seene me, thou hast beleeued. Blessed are they that haue not seene, and yet haue beleeued. And many other signes truely did Jesus in the presence of his Disciples, which are not written in this booke. These are written, that you might beleeue that Jesus Christ is the Son of God, and that (in beleeuing) ye might haue life through his Name.

¶ The conuersion of S. Paul.

The Collect.

GOd which hast taught all the world, through the preaching of thy blessed Apostle S. Paul: Grant we beseech thee, that we which haue his wonderfull conuersion in remembrance, may follow and fulfill thy holy doctrine that he taught, through Jesus Christ our Lord.

The Epistle.

Act 9.1. AND Saul yet breathing out threatnings and slaughter against the Disciples of the Lord, went vnto the high Priest, and desired of him letters to cary to Damasco to the Synagogues, that if he found any of this way (were they men or women) he might bring them bound to Hierusalem. And when he iourneyed, it fortuned, that as he was come nigh to Damasco, suddenly there shined round about him a light from heauen, and he fell to the earth, and heard a voice saying vnto him, Saul, Saul, why persecutest thou me? And he said, What art thou, Lord? And the Lord said, I am Jesus whom thou persecutest. It is hard for thee to kicke against the pricke. And he both trembling, and astonied,

nied said, Lord, what wilt thou haue me to doe? And the Lord said vnto him, Arise, and goe into the citie, and it shall be told thee what thou must doe. The men which iourneyed with him, stood amazed, hearing a voice, but seeing no man. And Saul arose from the earth, and when hee opened his eyes, hee saw no man: But they led him by the hand, and brought him into Damasco. And he was three dayes without sight, and neither did eate nor drinke. And there was a certaine disciple at Damasco named Ananias: and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said vnto him, Arise, and goe into the streete which is called Straight, and seeke in the house of Judas, after one called Saul of Tharsus. For behold, he prayeth, and hath seene a vision, a man named Ananias comming in vnto him, and putting his hands on him, that he might receiue his sight. Then Ananias answered, Lord, I haue heard by many of this man, how much euill hee hath done to thy Saints at Hierusalem. And here hee hath authoritie of the high Priests to binde all that call on thy Name. The Lord said vnto him; Goe thy way, for hee is a chosen vessell vnto mee, to beare my Name before the Gentiles, and Kings, and the children of Israel: For I will shew him how great things hee must suffer for my Names sake. And Ananias went his way, and entred into the house, and put his hands vpon him, and said, Brother Saul, the Lord that appeared vnto thee in the way as thou camest, hath sent me, that thou mightest receiue thy sight, and bee filled with the holy Ghost. And immediatly there fell from his eyes, as it had been scales, and hee receiued sight, and arose, and was baptized, and receiued meat, and was comforted. Then was Saul certaine dayes with the disciples which were at Damasco. And straightway hee preached Christ in the Synagogues, how that he was the Sonne of God. But all that heard him, were amazed, and said, Is not this hee that spoyled them which called on this Name in Hierusalem, and came hither for that intent, that he might bring them bound vnto the high Priests? But Saul increased the more in strength, and confounded the Iewes that dwelt at Damasco, affirming that this was very Christ.

The Gospel.

PEter answered and said vnto Iesus, Behold, wee haue forsaken all, and followed thee, what shal we haue therefore? Iesus said vnto them, Verely I say vnto you, that when the Sonne of man shall sit on the seat of his Maiestie, ye that haue followed mee in the regeneration, shall sit also Matt. 19. 27

vpon

vpon twelue seates, and iudge the twelue Tribes of Isr
And euery one that forsaketh house, or brethren, or siste
or father, or mother, or wife, or children, or lands for
Names sake, shall receiue an hundred fold, and shall inhe
euerlasting life. But many that are first, shall be last, a
the last shall be first.

¶ The Purification of the Virgin Mary.

The Collect.

ALmighty and euerlasting God, we humbly beseech th
Maiestie, that as thy onely begotten Sonne was th
day presented in the Temple in substance of our flesh: s
grant that we may bee presented vnto thee with pure a
cleare mindes, by Iesus Christ our Lord.

The Epistle.

¶ The same that is appointed for the Sunday.

The Gospel.

Luke 2. 22. WHen the time of her Purification (after the La
of Moses was come, they brought him to Hierusa
lem, to present him to the Lord) as it is written in the La
of the Lord: Euery man child that first openeth the matri
shall bee called holy to the Lord, and to offer (as it is said i
the Law of the Lord) a paire of Turtle doues, or two you
pigeons. And behold, there was a man in Hierusalem,
whose name was Simeon, and the same man was iust an
godly, and looked for the consolation of Israel, and th
holy Ghost was in him. And an answere had bee receiue
of the holy Ghost, that hee should not see death, except h
first saw the Lord Christ. And he came by inspiration int
the Temple.

¶ On S. Matthias day.

The Collect.

ALmighty God, which in the place of the traytour Iu
das dist chuse thy faithfull seruant Matthias to be
of the number of the twelue Apostles: Grant that th
Church being alway preserued from false apostles, may b
ordered and guided by faithfull and true Pastors, through
Iesus Christ our Lord. Amen.

The Epistle.

Acts 1. 15. IN those dayes Peter stood vp in the mids of the Disci
ples, and said, (The number of names that were toge
ther, were about an hundred and twenty.) Ye men and bre
thren, the Scripture must needs haue beene fulfilled, which
the holy Ghost through the mouth of Dauid spake before
Iudas

Iudas, which was guide to them that tooke Iesus. For he was numbred with vs, and had obtained fellowship in this ministration. And the same hath now possessed a plat of ground with the reward of iniquity, and when hee was hanged burst asunder in the middes, and all his bowels gushed out. And it was knowen to all the inhabiters of Hierusalem, in so much that the same field is called in their mother tongue, Acheldama, that is to say, The bloody field. For it is written in the Booke of Psalmes, Let his habitation bee void, and no man be dwelling therein, and his Bishopricke let another take. Wherefore of these men which haue companied with vs, all the time that the Lord Iesus had his conuersation among vs, beginning at the Baptisme of Iohn, vnto that same day that he was taken vp from vs, must one bee ordained to be a witnesse with vs of his resurrection. And they appointed two: Ioseph, which was called Barsabas (whose surname was Iustus) and Matthias. And when they prayed, they said, Thou Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, that hee may take the roome of this ministration and Apostleship, from which Iudas by transgression fell, that hee might goe into his owne place. And they gaue forth their lots, and the lot fell on Matthias, and he was counted with the eleuen Apostles.

The Gospel.

IN that time Iesus answered, and said, I thanke thee, O Father, Lord of heauen and earth, because thou hast hid these things from the wise and prudent, and hast shewed them vnto babes: Verely, Father, euen so was it thy good pleasure. All things are giuen vnto me of my Father: and no man knoweth the Sonne, but the Father, neither knoweth any man the Father saue the Sonne, and hee to whomsoeuer the Sonne will open him. Come vnto mee all ye that labour and are laden, and I will ease you. Take my yoke vpon you, and learne of me: for I am meeke and lowly in heart, and ye shall finde rest vnto your soules: for my yoke is easie, and my burthen is light. Matt 11.2

¶ The Annunciation of Mary.

The Collect.

WEe beseech thee, Lord, powre thy grace into our hearts, that as we haue knowne Christ thy Sonnes incarnation by the message of an Angel: so by his Crosse and Passion we may be brought vnto the glory of his resurrection, through the same Christ our Lord.

The

The Epistle

Esay 7.10. GOd spake once againe to Ahaz, saying, Require a ken of the Lord thy God, whether it bee toward depth beneath, or toward the height above. Then said haz, I will require none, neither will I tempt the Lo And he said, Hearken to, ye of the house of Dauid: Is it enough for you, that yee be grieuous vnto men, but ye m grieue my God also? And therefore the Lord shall giue y a token: Behold, a Virgin shal conceiue and beare a Son and thou his mother shalt call his Name Emmanuel: b ter and honie shall he eate, that hee may know to refuse t euill, and chuse the good.

The Gospel.

Luke 1.26. AND in the first moneth, the Angel Gabriel was s from God vnto a citie of Galilee named Nazare to a Virgin spoused to a man, whose name was Jose of the house of Dauid, and the Virgins name was Ma And the Angel went in vnto her, and said, Haile full grace, the Lord is with thee, blessed art thou among w men. When shee saw him, shee was abashed at his sayin and cast in her mind what manner of salutation that sho be. And the Angel said vnto her, Feare not Mary, for th hast found grace with God: behold, thou shalt conceiue thy wombe, and beare a Sonne, and shalt call his Nam Jesus. Hee shall be great, and shall be called the Sonne the Highest. And the Lord God shall giue vnto him the s of his Father Dauid, and hee shall reigne ouer the House Jacob for euer, and of his kingdome there shall bee no end Then said Mary to the Angel, How shall this bee, seei I know not a man? And the Angel answered, and sa vnto her, The holy Ghost shall come vpon thee, and t power of the Highest shall ouershadow thee. Therefore t holy thing which shall be borne, shall be called t Sonne of God. And behold, thy cousin Elizabeth, she ha also conceiued a sonne in her age, and this is the first mone which was called barren: for with God nothing shall b vnpossible. And Mary said, Behold the handmaid of th Lord, be it vnto me according to thy word. And the Ang departed from her.

¶ S. Markes day.

The Collect.

ALmighty God, which hast instructed thy holy Chur with the heauenly doctrine of thy Euangelist Sai Marke, giue vs grace that wee be not like children, carri away with euery blast of vaine doctrine: but firmly to b

eſtabliſhed in the truth of thy holy Goſpel, through Ieſus Chriſt our Lord.

The Epiſtle.

VNto euery one of vs is giuen grace according to the meaſure of the gift of Chriſt. Wherefore hee ſaith, When he went vp on high, he led captiuity captiue, and gaue gifts vnto men. That he aſcended, what meaneth it, but that he alſo deſcended firſt into the lower parts of the earth? Hee that deſcended is euen the ſame alſo that aſcended vp aboue all heauens, to fulfill all things. And the very ſame made ſome Apoſtles, ſome Prophets, ſome Euangeliſts, ſome Shepherds and Teachers, to the edifying of the Saints, to the worke and adminiſtration, euen to the edifying of the body of Chriſt, till wee all come to the vnity of the faith, and knowledge of the Sonne of God, vnto a perfect man, vnto the meaſure of the full perfect age of Chriſt: That wee henceforth ſhould be no more children, wauering and caried about with euery winde of doctrine, by the wilineſſe of men, through craftineſſe whereby they lay in wait for vs to deceiue vs. But let vs follow the truth in loue, and in all things grow in him which is the head, euen Chriſt: in whom if all the body be coupled and knit together throughout euery ioynt, wherewith one miniſtereth to another, according to the operation, as euery part hath his meaſure) hee encreaſeth the body, vnto the edifying of it ſelfe through loue. Ephe. 4. 7.

The Goſpel.

I Am the true Vine, and my Father is an husbandman. Euery branch that beareth not fruit in me, he will take away: and euery branch that beareth fruit, will hee purge, that it may bring forth more fruit. Now are ye cleane through the word which I haue ſpoken vnto you. Bide in mee, and I in you. As the branch cannot beare fruit of it ſelfe, except it abide in the Vine: no more can ye, except ye abide in me. I am the Vine, ye are the branches: he that abideth in me, and I in him, the ſame bringeth forth much fruit. For without me can ye doe nothing. If a man abide not in me, he is caſt forth as a branch, and is withered, and men gather them, and caſt them into the fire, and they burne. If ye abide in me, and my words abide in you, aske what you will, and it ſhall be done for you. Herein is my Father glorified, that yee beare much fruit, and become my diſciples. As the Father hath loued me, euen ſo alſo haue I loued you: Continue you in my loue. If yee keepe my Commandements, yee ſhall abide in my loue, euen as I haue kept my Fathers Commandments, and abide in his loue. Theſe Iohn 15. 1.

things haue I spoken vnto you, that my ioy might remain in you, and that your ioy might be full.

¶ S. Philip and Iames day.

The Collect.

ALmighty God, whom truely to know is euerlasting life: grant vs perfectly to know thy Sonne Iesus Christ to be the Way, the Trueth, and the Life, as thou hast taught S. Philip, and other the Apostles, through Iesus Christ our Lord.

The Epistle.

Iames 1.1. IAmes the seruant of God, and of the Lord Iesus Christ, sendeth greeting to the twelue tribes which are scattered abroad. My brethren, count it for an exceeding ioy, when ye fall into diuers temptations, knowing this, that the trying of your faith gendreth patience, and let patience haue her perfect worke, that ye may be perfect and sound, lacking nothing. If any of you lacke wisedome, let him aske of God that giueth it, euen God which giueth to all men indifferently, and casteth no man in the teeth, and it shall be giuen him. But let him aske in faith, and wauer not. For he that doubteth, is like a waue of the Sea, which is tost of the windes, and carried with violence: neither let that man thinke, that he shall receiue any thing of the Lord. A wauering minded man is vnstable in all his wayes. Let the brother which is of low degree, reioyce when hee is exalted. Againe, let him that is rich, reioyce when he is made low. For euen as the flowre of the graſſe shall be paſſe away. For as the Sunne riseth with heate, and the graſſe withereth, and his flowre falleth away, and the beauty of the fashion of it perisheth: euen so shall the rich man perish in his wayes. Happy is the man that endureth temptation: for when he is tryed, he shall receiue the crowne of life, which the Lord hath promised to them that loue him.

The Gospel.

Iohn 14.1. AND Iesus said to his disciples, Let not your hearts be troubled, Yee beleeue in God, beleeue also in mee. In my Fathers house are many mansions. If it were not so, I would haue told you. I goe to prepare a place for you. And if I goe to prepare a place for you, I will come again and receiue you, euen vnto my selfe, that where I am, there may ye be also. And whither I goe, ye know, and the way ye know. Thomas saith vnto him, Lord, wee know not whither thou goest, and how is it possible for vs to know the way? Iesus saith vnto him, I am the Way, and the Trueth and the Life. No man commeth to the Father, but by

If ye had knowen me, ye had knowen my Father also: and now yee know him, and haue seene him. Philip saith vnto him, Lord, shew vs the Father, and it sufficeth vs. Iesus saith vnto him, Haue I beene so long time with you, and yet hast not thou knowen me? Philip, he that hath seene me, hath seene my Father: and how sayest thou then, Shew vs the Father? Beleeuest not thou that I am in the Father, and the Father in me? The words that I speake vnto you, I speake not of my selfe: but the Father that dwelleth in me, is he that doth the workes. Beleeue me that I am in the Father, & the Father in me: or else beleeue me for the workes sake. Verely, verely I say vnto you, He that beleeueth on me, the works that I do, the same shall he do also: and greater works then these shal he doe, because I goe vnto my Father. And whatsoeuer yee aske in my Name, that will I doe, that the Father may be glorified by the Sonne. If ye shall aske any thing in my Name, I will doe it.

¶ S. Barnabe Apostle.

The Collect.

LOrd Almighty, which hast indued thy holy Apostle Barnabas with singular gifts of the holy Ghost: let vs not be destitute of thy manifold gifts, nor yet of grace to vse them alway to thy honour & glory, through Iesus Christ our Lord.

The Epistle.

TIdings of these things came vnto the eares of the Congregation which was in Hierusalem. And they sent foorth Barnabas that he should goe vnto Antioch. Which when he came, and had seene the grace of God, was glad, and exhorted them all, that with purpose of heart they would continually cleaue vnto the Lord. For he was a good man, and full of the holy Ghost, and of faith, and much people was added vnto the Lord. Then departed Barnabas to Tarsus to seeke Saul: and when he had found him, he brought him vnto Antioch. And it chanced that a whole yeere they had their conuersation with the Congregation there, and they taught much people, insomuch that the disciples of Antioch, were the first that were called Christen. In those dayes came Prophets from the city of Hierusalem vnto Antioch. And there stood vp one of them named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world: which came to passe in the Emperour Claudius dayes Then the disciples euery man according to his ability, purposed to send succour vnto the brethren which dwelt in Iury: which thing they also did, and sent it to the Elders, by the hands of Barnabas and Saul. Acts 11. 22.

The Gospel.

1 15.12. THis is my Commandement, that ye loue together, as I haue loued you. Greater loue hath no man then this, that a man bestow his life for his friends. Ye are my friends if ye doe whatsoeuer I command you. Henceforth call I not you seruants: for the seruant knoweth not what his Lord doeth. But you haue I called friends: for all things that I haue heard of my Father, I haue opened vnto you. Ye haue not chosen me, but I haue chosen you, and ordained you to goe and bring foorth fruit, and that your fruit should remaine, that whatsoeuer yee aske of the Father in my Name he may giue it you.

S. Iohn Baptist.

The Collect.

ALmighty God, by whose prouidence thy seruant Iohn Baptist was wonderfully borne, and sent to prepare the way of thy Sonne our Sauiour, by preaching of penance: make vs so to follow his doctrine and holy life, that we may truely repent according to his preaching, and after his example, constantly speake the Trueth, boldly rebuke vice, and patiently suffer for the Trueths sake, through Iesus Christ our Lord.

The Epistle.

Is. 40. 1 BE of good cheare my people, O ye Prophets, comfort my people, saith your God, comfort Hierusalem at the heart, and tell her that her trauaile is at an end, that her offence is pardoned, that shee hath receiued of the Lords hand sufficient correction for all her sinnes. A voyce cryed in the wildernesse, prepare the way of the Lord in the wildernesse, make straight the path of our God in the desart. Let all valleys bee exalted, and euery mountaine and hill be laid low. What so is crooked, let it be made straight, and let the rough be made plaine fields. For the glory of the Lord shall appeare, and all flesh shall at once see it. For why? the mouth of the Lord hath spoken it. The same voyce spake, Now cry. And the Prophet answered, What shall I cry? That all flesh is grasse, and that all the goodlinesse thereof is as the flowre of the field. The grasse is withered, the flowre falleth away. Euen so is the people as grasse, when the breath of the Lord bloweth vpon them. Neuertheless, whether the grasse wither, or that the flowre fade away, yet the word of our God endureth for euer. Goe vp vnto the hie hill (O Sion) thou that bringest good tidings, lift vp thy voyce with power, O thou preacher Hierusalem, lift it vp without feare, and say vnto the cities of Iuda, Behold your

God,

God, behold, the Lord God shall come with power, and beare rule with his arme. Behold, he bringeth his treasure with him, and his workes goe before him, he shall feed his flocke like an heardman. He shall gather the Lambes together with his arme, and cary them in his bosome, and shall kindly intreat those that beare young.

The Gospel.

ELizabeths time came that she should be delivered, and shee brought foorth a sonne. And her neighbours and her cosines heard say, how the Lord had shewed great mercie upon her, and reioyced with her. And it fortuned, that in the eight day they came to circumcise the childe, and called his name Zachary, after the name of his father. And his mother answered, and said, Not so, but his name shall be called Iohn. And they said unto her, There is none of thy kindred that is named with this name. And they made signes to his father, how he would have him called. And hee asked for writing tables, and wrote, saying, His name is Iohn. And they marvelled all. And his mouth was opened immediatly, and his tongue also, and he spake and praised God. And feare came upon all them that dwelt nigh unto him. And all these sayings were noysed abroad throughout all the high countrey of Iury, and they that heard them, laid them up in their hearts, saying, What manner of child shall this bee? And the hand of the Lord was with him. And his father Zacharias was filled with the holy Ghost, and prophesied, saying, Praised be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised up a horne of salvation unto us in the house of his servant David, even as he promised by the mouth of his holy Prophets, which were since the world began. That we should be saved from our enemies, and from the hand of all that hate us. That he would deale mercifull with our fathers, and remember his holy Covenant. That he would performe the oath which he sware to our father Abraham for to give us. That wee being delivered out of the hands of our enemies, might serve him without feare all the dayes of our life, in such holinesse and righteousnesse, as are acceptable for him. And thou childe shalt bee called the Prophet of the highest: for thou shalt goe before the face of the Lord to prepare his wayes. To give knowledge of salvation unto his people for the remission of sinnes. Through the tender mercy of our God, whereby the day spring from an high hath visited us. To give light to them that sit in darkenesse, and in the shadow of death, and to guide our feete into the way of peace. And the child grew, and waxed strong in Spirit, and Luke 1. 57

was in the wildernesse, vntill the day came when he should shew himselfe vnto the Israelites.

¶ S. Peters day.

The Collect.

ALmighty God, which by thy Sonne Iesus Christ hast giuen to thy Apostle S. Peter many excellent gifts, and commandedst him earnestly to feede thy flocke: make, wee beseech thee, all Bishops and Pastours diligently to preach thy holy word, and the people obediently to follow the same, that they may receiue the crowne of euerlasting glory, through Iesus Christ our Lord. Amen.

The Epistle.

Iames. 12. 1. AT the same time, Herod the King stretched foorth his hands to vexe certaine of the Congregation, and hee killed Iames the brother of Iohn with the sword. And because he saw it pleased the Iewes, he proceeded further, and tooke Peter also. Then were the dayes of Sweete bread. And when he had caught him, he put him in prison also, and deliuered him to foure quaternions of souldiers to be kept, intending after Easter to bring him forth to the people. And Peter was kept in prison, but prayer was made without ceasing of the Congregation vnto God for him. And when Herod would haue brought him out vnto the people, the same night slept Peter betweene two souldiers, bound with two chaines, and the keepers before the doore kept the prison. And behold, the Angel of the Lord was there present, and a light shined in the habitation, and he smote Peter on the side, and stirred him vp, saying, Arise vp quickly. And his chaines fell from his hands. And the Angel said vnto him, Gird thy selfe, and bind on thy sandals. And so he did. And he said vnto him, Cast thy garment about thee, and follow mee. And he came out and followed him, and wist not that it was trueth which was done by the Angel, but thought he had seene a vision. When they were past the first and second watch, they came vnto the yron gate that leadeth vnto the city, which opened to them by the owne accord. And they went out and passed through one streete, and forthwith the Angel departed from him. And when Peter was come to himselfe, hee said Now I know of a surety, that the Lord hath sent his Angel, and hath deliuered me out of the hand of Herod, and from all the waiting of the people of the Iewes.

The Gospel.

Matt. 16. 13 WHen Iesus came into the coasts of the Citie, which is called Cesarea Philippi, hee asked his disciples, saying, Whom doe men say that I the Sonne of man am?

Then

They ſaid, Some ſay that thou art Iohn Baptiſt, ſome Elias, ſome Ieremias, or one of the Prophets. He ſaith vnto them, But whom ſay ye that I am? Simon Peter anſwered & ſaid, Thou art Chriſt the Sonne of the liuing God. And Ieſus anſwered, and ſaid vnto him, Happy art thou Simon the ſonne of Ionas: for fleſh and bloud hath not opened that vnto thee, but my Father which is in heauen. And I ſay vnto thee, that thou art Peter, and vpon this Rocke will I build my Congregation, and the gates of hell ſhall not preuaile againſt it. And I will giue vnto thee the keyes of the Kingdome of heauen: and whatſoeuer thou bindeſt in earth, ſhall be bound in heauen: and whatſoeuer thou looſeſt in earth, ſhall be looſed in heauen.

¶ S. Iames the Apoſtle.

The Collect.

GRant, O mercifull God, that as thine holy Apoſtle S. Iames, leauing his father and all that he had without delay was obedient vnto the calling of thy Son Ieſus Chriſt, and followed him: ſo we forſaking all worldly and carnall affections, may bee euermore ready to follow thy Commandements, through Ieſus Chriſt our Lord.

The Epiſtle.

IN thoſe dayes came Prophets from the citie of Ieruſalem vnto Antioch, & there ſtood vp one of them named Agabus, & ſignified by the Spirit, that there ſhould be great dearth throughout all the world, which came to paſſe in the Emperour Claudius dayes. Then the diſciples euery man according to his ability, purpoſed to ſend ſuccour vnto the brethren which dwelt in Iury: which thing they alſo did, and ſent it to the Elders by the hands of Barnabas and Saul. At the ſame time Herod the King ſtretched forth his hands to vexe certaine of the Congregation. And hee killed Iames the brother of Iohn with the ſword: And becauſe he ſaw it pleaſed the Iewes, he proceeded further, and tooke Peter alſo. Acts 11. 27

The Goſpel.

THen came to him the mother of Zebedees children, with her ſonnes, worſhipping him, and deſiring a certaine thing of him. And he ſaid vnto her, What wilt thou? She ſaid vnto him, Grant that theſe my two ſons may ſit, the one on thy right hand, and the other on the left, in thy kingdom. But Ieſus anſwered and ſaid, Ye wote not what ye aſke. Are ye able to drinke of the cup that I ſhall drinke of? and to be baptized with the Baptiſme that I am baptized with? They ſaid vnto him, We are. He ſaid vnto them, Ye ſhall drinke indeed of my cup, & be baptized with the Bap- Matt. 20. 20

tisme that I am baptized with: but to sit on my right hand and on my left, is not mine to giue, but it shall chance vnto them that it is prepared for of my Father. And when the ten heard this, they disdained at the two brethren. But Jesus called them vnto him, and said, Ye know that the Princes of the nations haue dominion ouer them, and they that are great men, exercise authority vpon them. It shall not be so among you. But whosoeuer will be great among you, let him be your Minister, and whosoeuer will be chiefe among you, let him be your seruant: euen as the Sonne of man came not to be ministred vnto, but to minister, and to giue his life a redemption for many.

¶ S. Bartholomew Apostle.

The Collect.

O Almighty and euerlasting God, which hast giuen grace to thine Apostle Bartholomew, truly to beleeue and to preach thy word: Grant we beseech thee, vnto thy Church, both to loue that he beleeued, and to preach that he taught, through Christ our Lord.

The Epistle.

Acts. 5. 12. BY the hands of the Apostles were many signes & wonders shewed among the people: and they were all together with one accord in Salomons porch. And of other durst no man ioyne himself to them: neuertheless, the people magnified them. The number of them that beleeued in the Lord both of men and women, grew more and more, insomuch that they brought the sicke into the streets, and layd them on beds and couches, that at the least way the shadow of Peter, when he came by, might shadow some of them. There came also a multitude out of the cities round about, vnto Hierusalem, bringing sicke folkes, & them that were vexed with vncleane spirits, and they were healed euery one.

The Gospel.

Luke 22. 24. AND there was a strife among them, which of them should seeme to be the greatest. And he said vnto them, The kings of the nations reigne ouer them, & they that haue authoritie vpon them, are called gracious Lords, but ye shall not so be. But he that is greatest among you shall be as the yonger, and he that is chiefe, shall be as he that doeth minister. For whether is greater, he that sitteth at meate, or he that serueth? Is not he that sitteth at meate? But I am among you as one that ministreth. Ye are they which haue bidden with me in my temptations. And I appoint vnto you a kingdome, as my Father hath appointed vnto me,

me, that ye may eate & drinke at my table in my kingdome, and sit on seates iudging the twelue tribes of Israel.

¶ S. Matthew Apostle.

The Collect.

ALmighty God, which by thy blessed Sonne didst call Matthew from the receit of custome, to be an Apostle and Euangelist: grant vs grace to forsake all couetous desires, and inordinate loue of riches, and to follow thy said Sonne Iesus Christ, who liueth and reigneth with thee and the holy Ghost, &c.

The Epistle.

SEeing that we haue such an office, euen as God hath had mercy on vs, we goe not out of kind, but haue cast from vs the cloakes of vnhonestly, and walke not in craftinesse, neither handle we the word of God deceitfully, but open the trueth, and report our selues to euery mans conscience in the sight of God. If our Gospel be yet hid, it is hid among them that are lost, in whom the God of this world hath blinded the minds of them which beleeue not, lest the light of the Gospel of the glory of Christ (which is the image of God) should shine vnto them. For we preach not our selues, but Christ Iesus to be the Lord, and our selues your seruants for Iesus sake. For it is God that commandeth the light to shine out of darkenesse, which hath shined in our hearts, for to giue the light of the knowledge of the glory of God, in the face of Iesus Christ. 2. Cor. 4.

The Gospel.

AND as Iesus passed forth from thence, hee saw a man (named Matthew) sitting at the receit of Custome, and hee said vnto him, Follow mee: and he arose, and followed him. And it came to passe as Iesus sate at meate in his house, behold, many Publicanes also and sinners that came, sate downe with Iesus and his disciples. And when the Phariſees saw it, they said vnto his disciples, Why eateth your Master with Publicanes and sinners? But when Iesus heard that, he said vnto them, They that be strong need not the Phisician, but they that are sicke: Goe yee rather and learne what that meaneth, I will haue mercy and not sacrifice. For I am not come to call the righteous, but sinners to repentance. Matth. 9.

¶ S. Michael and all Angels.

The Collect.

EVerlasting God, which hast ordained and constituted the seruices of all Angels and men in a wonderfull or-

der:

ber: mercifully grant, that they which alway doe thee ser-
uice in heauen, may by thine appointment succour and de-
fend vs in earth, through Iesus Christ our Lord.

The Epistle.

el, 12.7. THere was a great battell in heauen: Michael and his Angels fought with the dragon, and the dragon fought with his angels, and preuailed not, neither was their place found any more in heauen. And the great Dragon, that old Serpent, called the deuill & Satanas, was cast out, which deceiueth all the world. And hee was cast into the earth, and his angels were cast out also with him. And I heard a lowd voyce, saying, In heauen is now made saluation, and strength, and the kingdome of our God, and the power of his Christ. For the accuser of our brethren is cast downe, which accused them before God day and night. And they ouercame him by the blood of the Lambe, and by the word of their testimonie, and they loued not their liues vnto the death. Therefore reioyce ye heauens, and yee that dwell in them. Woe vnto the inhabitants of the earth, and of the sea, for the deuill is come downe vnto you, which hath great wrath, because he knoweth that he hath but a short time.

The Gospel.

tt. 18.1. AT the same time came the Disciples vnto Iesus, saying, Who is the greatest in the Kingdome of heauen? Iesus called a childe vnto him, and set him in the midst of them, and said, Verely I say vnto you, Except yee turne and become as children, yee shall not enter into the Kingdome of heauen. Whosoeuer therefore humbleth himselfe as this childe, the same is the greatest in the Kingdome of heauen. And whoso receiueth such a childe in my Name, receiueth mee. But whoso doeth offend one of these little ones which beleeue in me, it were better for him that a millstone were hanged about his necke, and that he were drowned in the depth of the sea. Woe vnto the world because of offences. Necessary it is that offences come: but woe vnto the man by whom the offence commeth. Wherefore if thy hand or thy foote hinder thee, cut them off, and cast them from thee: it is better for thee to enter into life halt, or maimed, rather then thou shouldest (hauing two hands or two feete) be cast into euerlasting fire. And if thine eye offend thee, plucke it out, and cast it from thee: it is better for thee to enter into life with one eye, rather then (hauing two eyes) to be cast into hell fire. Take heed that ye despise not one of these little ones: for I say vnto you, that in heauen their Angels doe alwayes behold the face of my Father which is in heauen.

¶ S. Luke

¶ S. Luke the Euangelist.

The Collect.

ALmighty God, which calledst Luke the Physician, whose praise is in the Gospel, to be a Physician of the soule: it may please thee by the wholesome medicines of his doctrine, to heale all the diseases of our soules, through thy sonne Iesus Christ our Lord.

The Epistle.

WAtch thou in all things, suffer afflictions, doe the worke throughly of an Euangelist, fulfill thine office vnto the vttermost. Bee sober, for I am now ready to be offered, and the time of my departing is at hand. I haue fought a good fight, I haue fulfilled my course, I haue kept the faith. From henceforth there is laid vp for me a crowne of righteousnes, which the Lord that is a righteous Iudge, shall giue me at that day; not to me onely, but to all them that loue his comming. Doe thy diligence, that thou mayest come shortly vnto me. For Demas hath forsaken me, and loueth this present world, and is departed vnto Thessalonica. Crescens is gone to Galatia, Titus to Dalmatia, onely Lucas is with me. Take Marke, and bring him with thee, for he is profitable vnto me for the ministration. And Tychicus haue I sent vnto Ephesus. The cloake that I left at Troada with Carpus, when thou comest, bring with thee, and the bookes, but especially the parchment. Alexander the Coppersmith did me much euill, the Lord reward him according to his deedes: of whom be thou ware also, for he hath greatly withstood our words. 2. Tim. 4. 5.

The Gospel.

THe Lord appointed other seuenty (and two) also, and sent them two and two before him into euery citie and place, whither he himselfe would come. Therefore he said vnto them, The haruest is great, but the labourers are few. Pray yee therefore the Lord of the haruest, to send foorth labourers into his haruest. Goe your wayes, behold I send you foorth as lambes among wolues. Beare no wallet, neither scrip, nor shooes, and salute no man by the way. Into whatsoeuer house ye enter, first say, Peace bee to this house. And if the sonne of peace bee there, your peace shall rest vpon him: if not, it shall returne to you againe. And in the same house tarie still eating and drinking such as they giue: for the Labourer is worthy of his reward. Luke 10. 1.

¶ Simon and Iude Apostles.

The Collect.

ALmighty God, which hast builded thy Congregation vpon the foundation of the Apostles and Prophets, Iesus Christ himselfe being the head corner stone:

Grant

Grant vs so to be ioyned together in vnity of spirit by the doctrine, that we may be made an holy Temple acceptable to thee, through Iesus Christ our Lord.

The Epistle.

Iude.1. IVde the seruant of Iesus Christ, the brother of Iames, to them which are called and sanctified in God the Father, and preserued in Iesus Christ: mercy vnto you, and peace, and loue be multiplied. Beloued, when I gaue all diligence to write vnto you of the common saluation, it was needfull for me to write vnto you, to exhort you that ye should continually labour in the faith, which was once giuen vnto the Saints. For there are certaine vngodly men crastily crept in, of which it was written afore time vnto such iudgement: They turne the grace of our God into wantonnesse, and deny God (which is the onely Lord) and our Lord Iesus Christ. My minde is therefore to put you in remembrance, forasmuch as ye once knew this, how that the Lord (after that he had deliuered the people out of Egypt:) destroyed them which after beleeued not. The Angels also which kept not their first estate, but left their owne habitation, hee hath reserued in euerlasting chaines vnder darkenesse, vnto the iudgement of the great day. Euen as Sodome and Gomorrhe, and the cities about them, which in like manner defiled themselues with fornication, and followed strange flesh, are set forth for an example, and suffer the paine of eternall fire. Likewise these being deceiued by dreames, defile the flesh, despise rulers, and speake euill of them that are in authority.

The Gospel.

Ihn 15.17. THis command I you, that yee loue together. If the world hate you, yee know it hated mee, before it hated you. If yee were of the world, the world would loue his owne: howbeit, because ye are not of the world, but I haue chosen you out of the world, therefore the world hateth you. Remember the word that I said vnto you, The seruant is not greater then the Lord. If they haue persecuted me, they will also persecute you. If they haue kept my saying, they will keepe yours also. But all these things will they doe vnto you for my Names sake, because they haue not knowen him that sent me. If I had not come and spoken vnto them, they should haue had no sinne: but now haue they nothing to cloake their sinne withall. He that hateth me, hateth my Father also. If I had not done among them the workes which none other man did, they should haue had no sinne: but now haue they both seene and hated, not onely me, but also my Father. But this happeneth, that the saying

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might be fulfilled that is written in their Law. They hated me without a cause. But when the Comforter is come whom I will send vnto you from the Father euen the Spirit of trueth (which proceedeth of the Father) he shall testifie of me. And ye shall beare witnesse also, because ye haue been with me from the beginning.

¶ All Saints.

The Collect.

ALmighty God, which hast knit together the elect in one Communion and fellowship, in the mysticall body of thy Sonne Christ our Lord: grant vs grace so to follow thy holy Saints in all vertuous and godly liuing, that we may come to those vnspeakeable ioyes, which thou hast prepared for them that vnfainedly loue thee, through Iesus Christ our Lord. Amen.

The Epistle.

BEhold, I Iohn saw another Angel ascend from the rising of the Sun, which had the seale of the liuing God, and hee cried with a loud voyce to the foure Angels (to whom power was giuen to hurt the earth, and the sea) saying, Hurt not the earth, neither the sea, neither the trees, till wee haue sealed the seruants of our God in their foreheads. And I heard the number of them which were sealed, and there were sealed an hundred and fourtie and foure thousand of all the tribes of the children of Israel. Apoc. 7. 2.

Of the tribe of Iuda were sealed xii. M.
Of the tribe of Reuben, were sealed xii. M.
Of the tribe of Gad, were sealed xii. M.
Of the tribe of Aser, were sealed xii. M.
Of the tribe of Nephthalim, were sealed xii. M.
Of the tribe of Manasses, were sealed xii. M.
Of the tribe of Simeon, were sealed xii. M.
Of the tribe of Leui, were sealed xii. M.
Of the tribe of Issachar, were sealed xii. M.
Of the tribe of Zabulon, were sealed xii. M.
Of the tribe of Ioseph, were sealed xii. M.
Of the tribe of Beniamin, were sealed xii. M.

After this I beheld, and loe, a great multitude (which no man can number) of all nations, and people, and tongues, stood before the seat, and before the Lambe, clothed with long white garments, and Palmes in their hands, and cried with a loud voyce, saying, Saluation be ascribed to him that sitteth vpon the seate of our God, and vnto the Lambe. And all the Angels stood in the compasse of the seate, and of the Elders, and the foure beasts, and fell before

fore the Seate on their faces, and worshipped God, saying Amen: Blessing, and glory, and wisedome, and thanks, and honour, and power, and might, be vnto our God for euermore. Amen.

The Gospel.

Matt. 5. 1. IEsus seeing the people, went vp into a mountaine, and when he was set, his disciples came to him: and after that he had opened his mouth, he taught them, saying, Blessed are the poore in spirit, for theirs is the kingdome of heauen. Blessed are they that mourne, for they shall receiue comfort. Blessed are the meeke, for they shall receiue the inheritance of the earth. Blessed are they which hunger and thirst after righteousnesse for they shall be satisfied. Blessed are the mercifull, for they shall obtaine mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peace-makers, for they shall be called the children of God. Blessed are they which suffer persecution for righteousnesse sake, for theirs is the kingdome of heauen. Blessed are yee when men reuile you, and persecute you, and shall falsely say all manner of euill saying against you for my sake: reioyce and be glad, for great is your reward in heauen: for so persecuted they the Prophets which were before you.

¶ The Order for the administration of the *Lords Supper, or holy Communion.*

SO many as intend to bee partakers of the holy Communion, shall signifie their names to the Curate ouer night, or else in the morning before the beginning of Morning prayer, or immediately after.

And if any of those bee an open and notorious euill liuer, so that the Congregation by him is offended, or haue done any wrong to his neighbours by word or deed: the Curate hauing knowledge thereof, shall call him, and aduertise him in any wise not to presume to come to the Lords Table, vntill hee haue openly declared himselfe to haue truely repented and amended his former naughty life, that the Congregation may thereby bee satisfied, which afore were offended, and that hee haue recompensed the parties whom he hath done wrong vnto, or at least declare himselfe to be in ful purpose so to do, assoone as he conueniently may.

The same order shall the Curate vse with those betwixt whom hee perceiueth malice and hatred to reigne, not suffering them to bee partakers of the Lords Table, vntil he know them to bee reconciled. And if one of the parties so at variance, bee content to forgiue from the bottome of his heart, all that the other hath trespassed against him, and to make amends for that he himself hath

hath offended, and the other party will not bee perſwaded to a godly vnity, but remaine ſtill in his frowardneſſe and malice: the Miniſter in that caſe ought to admit the penitent perſon to the holy Communion, and not him that is obſtinate.

The Table hauing at the Communion time, a faire white linnen cloth vpon it, ſhall ſtand in the body of the Church, or in the Chancell, where Morning and Euening prayer bee appointed to bee ſaid. And the Prieſt ſtanding at the North ſide of the Table, ſhall ſay the Lords prayer, with this Collect following.

¶ The Communion.

ALmighty God, vnto whom all hearts bee open, all deſires knowen, and from whom no ſecrets are hidde, cleanſe the thoughts of our hearts by the inſpiration of thy holy Spirit, that wee may perfectly loue thee, and worthily magnifie thy holy Name, through Chriſt our Lord. Amen.

¶ Then ſhall the Prieſt rehearſe diſtinctly all the ten Commandements, and the people kneeling ſhall after euery Commandement, aske God mercy for their tranſgreſſion of the ſame, after this ſort.

Miniſter.

GOD ſpake theſe wordes, and ſaid, I am the Lord thy God: Thou ſhalt haue none other gods but me.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Miniſter.

Thou ſhalt not make to thy ſelfe any grauen image, nor the likeneſſe of any thing that is in heauen aboue, or in the earth beneath, or in the water vnder the earth. Thou ſhalt not bow downe to them, nor worſhip them. For I the Lord thy God am a iealous God, and viſit the ſins of the fathers vpon the children, vnto the third and fourth generation of them that hate me, and ſhew mercy vnto thouſands, in them that loue me and keepe my Commandements.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Miniſter.

Thou ſhalt not take the Name of the Lord, thy God in vaine: for the Lord will not hold him guiltleſſe that taketh his Name in vaine.

People.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Minister.

Remember that thou keepe holy the Sabbath day. Sixe dayes shalt thou labour and doe all that thou hast to doe, but the seuenth day is the Sabbath of the Lord thy God. In it thou shalt doe no maner of worke, thou, and thy sonne, and thy daughter, thy manseruant, and thy maidseruant, thy cattell, and the stranger that is within thy gates. For in sixe dayes the Lord made heauen and earth, the Sea, and all that in them is, and rested the seuenth day: wherefore the Lord blessed the seuenth day and hallowed it.

People

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Minister.

Honour thy father and thy mother: that thy dayes may be long in the land which the Lord thy God giueth thee.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Minister.

Thou shalt doe no murther.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Minister.

Thou shalt not commit adultery.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Minister.

Thou shalt not steale.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Minister.

Thou shalt not beare false witnesse against thy neighbour.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Minister.

Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his seruant, nor his mai-

maid, nor his Oxe, nor his Asse, nor any thing that is his.

People.

Lord haue mercy vpon vs, and write all these thy Lawes in our hearts, we beseech thee.

¶ Then shall follow the Collect of the day, with one of these two Collects following for the King, the Priest standing vp, and saying,

¶ Let vs pray.

ALmighty God, whose Kingdome is euerlasting, and power infinite, haue mercie vpon the whole Congregation, and so rule the heart of thy chosen seruant Charles our King and Gouernour, that he (knowing whose minister he is) may aboue all things seeke thy honour and glory: and that wee his Subiects (duely considering whose authority hee hath) may faithfully serue, honour, and humbly obey him, in thee, and for thee, according to thy blessed Word and ordinance, through Iesus Christ our Lord, who with thee and the holy Ghost, liueth and reigneth euer one God world without end. Amen.

ALmighty and euerlasting God, wee bee taught by thy holy Word, that the hearts of Kings are in thy rule and gouernance, and that thou doest dispose and turne them, as it seemeth best to thy godly wisedome: we humbly beseech thee, so to dispose and gouerne the heart of Charles thy seruant our King and Gouernour, that in all his thoughts, words and workes, he may euer seeke thy honour and glory, and studie to preserue thy people committed to his charge, in wealth, peace, and godlinesse: grant this, O mercifull Father, for thy deare Sonnes sake Iesus Christ our Lord. Amen.

¶ Immediatly after the Collects, the Priest shall reade the Epistle, beginning thus:

The Epistle written in the Chap. of

¶ And the Epistle ended, hee shall say the Gospel, beginning thus.

The Gospel written in the Chap. of

¶ And the Epistle and Gospel being ended, shall hee said the Creed,

I Beleeue in one God the Father Almighty, maker of heauen and earth, and of all things visible and inuisible: and in one Lord Iesus Christ, the onely begotten Sonne of God, begotten of his Father before all worlds, God of God, Light of Light, very God of very God, begotten, not

made, being of one substance with the Father, by whom all things were made: who for vs men, & for our saluation came downe from heauen, and was incarnate by the holy Ghost of the Virgin Mary, and was made man, and was crucified also for vs vnder Pontius Pilate. He suffered and was buried, and the third day hee rose againe according to the Scriptures, and ascended into heauen, and sitteth on the right hand of the Father. And hee shall come againe with glory to iudge both the quicke and the dead: whose kingdome shall haue none end. And I beleeue in the holy Ghost the Lord and giuer of life, who proceedeth from the Father and the Sonne: who with the Father and the Sonne together is worshipped and glorified, who spake by the Prophets. And I beleeue one Catholike and Apostolike Church. I acknowledge one Baptisme for remission of sinnes. And I looke for the resurrection of the dead, and the life of the world to come. Amen.

¶ After the Creed, if there be no Sermon, shall follow one of the Homilies already set foorth, or hereafter to bee set forth by common authoritie.

¶ After such Sermon, Homily or Exhortation, the Curate shall declare vnto the people, whether there be any Holy dayes, or Fasting dayes the weeke following, and earnestly exhort them to remember the poore, saying one or moe of these sentences following, as he thinketh most conuenient by his discretion.

LEt your light so shine before men, that they may see your good workes, and glorifie your Father which is in heauen.

Lay not vp for your selues treasure vpon the earth, where the rust and moth doeth corrupt, and where theeues breake thorow and steale: but lay vp for your selues treasures in heauen, where neither rust nor moth doth corrupt, and where theeues doe not breake thorow and steale.

Whatsoeuer yee would that men should doe vnto you, euen so doe vnto them: for this is the Law and the Prophets.

Not euery one that saith vnto me, Lord, Lord, shall enter into the kingdome of heauen: but hee that doeth the will of my Father which is in heauen.

Zache stood foorth, and said vnto the Lord, Behold, Lord, the halfe of my goods I giue to the poore, and if I haue done any wrong to any man, I restore foure fold.

Who goeth a warfare at any time of his owne cost? who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flocke, and eateth not of the milke of the flocke?

If

If we haue sowen vnto you spirituall things, is it a great matter if wee shall reape your worldly things? 1.Cor.9.

Doe yee not know that they which minister about holy things, liue of the sacrifice? and they which wait of the Altar are partakers with the Altar: Euen so hath the Lord also ordained, that they which preach the Gospel, should liue of the Gospel. 1.Cor.9.

He that soweth little, shall reape little: and he that soweth plenteously, shall reape plenteously. Let euery man doe according as hee is disposed in his heart, not grudging, or of necessity, for God loueth a cheerefull giuer. 2.Cor.9.

Let him that is taught in the Word, minister vnto him that teacheth, in all good things. Be not deceiued, God is not mocked: for whatsoeuer a man soweth, that shall hee reape. Galat.6.

While wee haue time, let vs doe good vnto all men, and specially vnto them that are of the household of faith. Galat.6.

Godlinesse is great riches, if a man be content with that hee hath: for wee brought nothing into the world, neither may we cary any thing out. 1.Tim.6.

Charge them which are rich in this world, that they be ready to giue, and glad to distribute, laying vp in store for themselues a good foundation against the time to come, that they may attaine eternall life. 1.Tim.6.

God is not vnrighteous, that he will forget your workes and labour that proceedeth of loue, which loue yee haue shewed for his Names sake, which haue ministred vnto the Saints, and yet doe minister. Heb.6.

To doe good, and to distribute forget not, for with such sacrifices God is pleased. Heb.13.

Whoso hath this worlds good, and seeth his brother haue need, and shutteth vp his compassion from him, how dwelleth the loue of God in him? 1.Iohn 3.

Giue almes of thy goods, and turne neuer thy face from any poore man, and then the face of the Lord shall not bee turned away from thee. Tobit.4.

Bee mercifull after thy power. If thou hast much, giue plenteously. If thou hast little, doe thy diligence gladly to giue of that little: for so gatherest thou thy selfe a good reward in the day of necessity. Tobit.4.

He that hath pity vpon the poore, lendeth vnto the Lord, and looke what he layeth out, it shall be payed him againe. Prou.19.

Blessed be the man that prouideth for the sicke and needy: the Lord shall deliuer him in the time of trouble. Psal.41.

¶ Then shall the Churchwardens, or some other by them appointed, gather the deuotion of the people, and put the same into the poore mans boxe, and vpon the offering dayes appointed, euery man and woman shall pay to the Curate the due and accustomed offerings, after which done, the Minister shall say,

¶ Let vs pray for the whole state of Christs Church militant here on earth.

ALmighty and euerliuing God, which by thy holy Apostle hast taught vs to make prayers and supplications, and to giue thankes for all men: Wee humbly beseech thee, most mercifully (to accept our almes, and) to receiue these our prayers which we offer vnto thy diuine Maiestie, beseeching thee to inspire continually the vniuersall Church with the Spirit of Trueth, vnity, and concord: and grant that all they that doe confesse thy holy Name, may agree in the trueth of thy holy Word, and liue in vnity and godly loue. Wee beseech thee also to saue and defend all Christian Kings, Princes and Gouernours, and specially thy seruant Charles our King, that vnder him wee may bee godly and quietly gouerned: And grant vnto his whole Councell, and to all that bee put in authority vnder him, that they may truely and indifferently minister iustice, to the punishment of wickednesse and vice, and to the maintenance of Gods true Religion and vertue. Giue grace (O heauenly Father) to all Bishops, Pastors, and Curates, that they may both by their life and doctrine, set forth thy true and liuely Word, and rightly and duely administer thy holy Sacraments: and to all thy people giue thy heauenly grace, and specially to this Congregation here present, that with meeke heart and due reuerence, they may heare and receiue thy holy Word, truely seruing thee in holinesse and righteousnesse all the dayes of their life, and we most humbly beseech thee of thy goodnesse, O Lord, to comfort and succour all them which in this transitory life be in trouble, sorrow, need, sickenesse, or any other aduersity: grant this, O Father, for Jesus Christs sake our onely Mediatour and Aduocate. Amen.

If there bee no almes giuen vnto the poore, then shall the words (of receiuing our almes) be left out vnsaid.

¶ Then shall follow this exhortation, at certaine times, when the Curate shall see the people negligent to come to the holy Communion.

WEe be come together at this time (dearely beloued brethren) to feed at the Lords Supper, vnto the which in Gods behalfe I bid you all that bee here present,

and

and beseech you for the Lord Jesus Christs sake, that ye will not refuse to come thereto, being so lovingly called and bidden of God himselfe. Yee know how grievous and unkinde a thing it is when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the ghests to sit downe, and yet they which be called (without any cause) most unthankefully refuse to come. Which of you in such a case would not be moved? Who would not thinke a great injury and wrong done unto him? Wherefore most dearely beloved in Christ, take yee good heed, lest yee withdrawing your selves from this holy Supper, provoke Gods indignation against you. It is an easie matter for a man to say, I will not communicate, because I am otherwise letted with worldly busines: but such excuses be not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come: Wherefore then doe ye not repent and amend? When God calleth you, be you not ashamed to say you will not come? When you should returne to God, will you excuse your selfe, and say that you bee not ready? consider earnestly with your selves, how little such fained excuses shall availe before God. They that refused the feast in the Gospel, because they had bought a Farme, or would trie their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly Feast. I for my part am here present, and according to mine Office, I bid you in the Name of God, I call you in Christs behalfe, I exhort you as you love your owne salvation, that ye will be partakers of this holy Communion. And as the Sonne of God did vouchsafe to yeeld up his soule by death upon the Crosse for your health: even so it is your duetie to receive the Communion together in the remembrance of his death, as hee himselfe commanded. Now if you will in no wise thus doe, consider with your selves, how great injury you doe unto God, and how sore punishment hangeth over your heads for the same. And whereas you offend God so sore in refusing this holy banquet; I admonish, exhort and beseech you, that unto this unkindnesse yee will not adde any more: which thing ye shall doe, if ye stand by as gazers, and lookers on them that doe communicate, and be not partakers of the same your selves. For what thing can this be accounted else, then a further contempt and unkindnesse unto God? Truely it is a great unthankfulnesse to say nay, when ye be called: but the fault is much greater, when men stand by and yet will neither eat nor drinke this holy Communion with other. I pray you what can this be else,

but euen to haue the mysteries of Christ in derision? It is said vnto all, Take yee, and eate, take and drinke yee all of this, doe this in remembrance of me. With what face then, or with what countenance shall ye heare these words? What will this be else, but a neglecting, a despising and mocking of the Testament of Christ? Wherefore rather then yee should so do, depart you hence, and giue place to them that be godly disposed. But when you depart, I beseech you ponder with your selues from whom ye depart: ye depart from the Lords Table, yee depart from your brethren, and from the banquet of most heauenly foode. These things if yee earnestly consider, yee shall by Gods grace returne to a better minde. For the obtaining whereof wee shall make our humble petitions, while we shall receiue the holy Communion.

¶ And sometime shall this bee said also at the discretion of the Curate.

DEarely beloued, forasmuch as our duety is to render to Almighty God our heauenly Father, most hearty thankes, for that he hath giuen his Sonne our Sauiour Iesus Christ, not onely to die for vs, but also to be our spirituall food and sustenance, as it is declared vnto vs, as well by Gods word, as by the holy Sacrament of his blessed body and blood, the which being so comfortable a thing to them which receiue it worthily, and so dangerous to them that will presume to receiue it vnworthily: my duty is to exhort you to consider the dignity of the holy Mysterie, and the great perill of the vnworthy receiuing thereof, and so to search and examine your owne consciences, as you should come holy and cleane to a most godly and heauenly feast, so that in no wise you come but in the mariage garment, required of God in holy Scripture, and so come and be receiued as worthy partakers of such an heauenly Table. The way and meanes thereto is: First, to examine your liues and conuersation by the rule of Gods Commandements, and wherein soeuer yee shall perceiue your selues to haue offended, either by will, word, or deed, there bewaile your owne sinfull liues, and confesse your selues to Almighty God, with full purpose of amendment of life. And if yee shall perceiue your offences to be such, as be not onely against God, but also against your neighbours: then yee shall reconcile your selues vnto them, ready to make restitution and satisfaction, according to the vttermost of your powers, for all iniuries and wrongs done by you

any other, and likewise being ready to forgiue other that haue offended you, as you would haue forgiuenesse of your offences at Gods hand: For otherwise the receiuing of the holy Communion doeth nothing else but increase your damnation. And because it is requisite that no man should come to the holy Communion, but with a full trust in Gods mercy, and with a quiet conscience: therefore if there bee any of you, which by the meanes aforesaid, cannot quiet his owne conscience, but requireth further comfort or counsell, then let him come to mee or some other discreet and learned Minister of Gods word, and open his griefe, that he may receiue such ghostly counsell, aduice and comfort, as his conscience may be relieued, and that by the ministery of Gods word he may receiue comfort, and the benefit of absolution, to the quieting of his conscience, and auoyding of all scruple and doubtfulnesse.

¶ Then shall the Priest say this exhortation.

DEarely beloued in the Lord, yee that minde to come to the holy Communion of the body and blood of our Sauiour Christ, must consider what Saint Paul writeth to the Corinthians, how he exhorteth all persons diligently to try and examine themselues, before they presume to eate of that bread, and drinke of that cup. For as the benefit is great, if with a true penitent heart and liuely faith wee receiue that holy Sacrament: (for then we spiritually eat the flesh of Christ, and drink his blood, then we dwell in Christ, and Christ in vs, we beeme with Christ, and Christ with vs:) So is the danger great, if wee receiue the same vnworthily. For then we be guilty of the Body and Blood of Christ our Sauiour: wee eate and drinke our owne damnation, not considering the Lords body. Wee kindle Gods wrath against vs, we prouoke him to plague vs with diuers diseases, and sundry kinds of death. Therefore if any of you bee a blasphemer of God, an hinderer or slanderer of his Word, an adulterer, or be in malice, or enuy, or in any other grieuous crime, bewaile your sinnes, and come not to this holy Table, lest after the taking of that holy Sacrament, the deuill enter into you, as he entred into Iudas, and fill you full of all iniquities, and bring you to destruction both of body and soule. Iudge therefore your selues (brethren) that ye be not iudged of the Lord. Repent you truely for your sinnes past: haue a liuely and stedfast faith in Christ our Sauiour. Amend your liues, and be in perfect charity with all men, so shall yee be meet partakers

of those holy mysteries. And aboue all things, ye must giue most humble and hearty thankes to God the Father, the Sonne, and the holy Ghost, for the redemption of the world, by the death and passion of our Sauiour Christ both God and man, who did humble himselfe euen to the death vpon the Crosse for vs miserable sinners, which lay in darkenesse and shadow of death, that he might make vs the children of God, and exalt vs to euerlasting life. And to the end that we should alway remember the exceeding great loue of our Master and onely Sauiour Iesus Christ thus dying for vs, and the innumerable benefits which by his precious blood-shedding he hath obtained to vs: he hath instituted and ordained holy mysteries, as pledges of his loue and continuall remembrance of his death, to our great and endlesse comfort. To him therefore with the Father and the holy Ghost, let vs giue (as we are most bounden) continuall thankes, submitting our selues wholly to his holy will and pleasure, and studying to serue him in true holinesse and righteousnes all the dayes of our life. Amen.

¶ Then shall the Minister say to them that come to receiue the holy Communion.

YOu that doe truely and earnestly repent you of your sinnes, and bee in loue and charitie with your neighbours, and intend to leade a new life, following the Commandements of God, and walking from henceforth in his holy wayes: Draw neere, and take this holy Sacrament to your comfort: make your humble confession to Almighty God, before this Congregation here gathered together in his holy Name, meekely kneeling vpon your knees.

¶ Then shall this generall confession bee made in the name of all those that are minded to receiue the holy Communion, either by one of them, or else by one of the Ministers, or by the Priest himselfe, kneeling all humbly vpon their knees.

ALmighty God, Father of our Lord Iesus Christ, maker of all things, Iudge of all men, wee knowledge and bewayle our manifold sinnes and wickednesse, which wee from time to time most grieuously haue committed by thought, word, and deed, against thy diuine Maiestie, prouoking most iustly thy wrath and indignation against vs. We doe earnestly repent, and bee heartily sorie for these our misdoings, the remembrance of them is grieuous vnto

vs,

vs, the burthen of them is intolerable: haue mercie vpon vs, haue mercie vpon vs, most mercifull Father, for thy Sonne our Lord Iesus Christs sake, forgiue vs all that is past, and grant that wee may euer hereafter serue and please thee in newnesse of life, to the honour and glory of thy Name, through Iesus Christ our Lord, Amen.

¶ Then shall the Priest or the Bishop (being present) stand vp, and turning himselfe to the people, say thus.

ALmighty God our heauenly Father, who of his great mercie hath promised forgiuenesse of sinnes to all them which with hearty repentance and true faith turne vnto him: haue mercie vpon you, pardon and deliuer you from all your sinnes, confirme and strengthen you in all goodnesse, and bring you to euerlasting life, through Iesus Christ our Lord. Amen.

¶ Then shall the Priest also say.

¶ Heare what comfortable words our Sauiour Christ saith vnto all that truely turne to him.

Come vnto me all ye that trauell and be heauy laden, and I will refresh you. So God loued the world, that hee gaue his onely begotten Sonne, to the end that all that beleeue in him, should not perish, but haue life euerlasting.

¶ Heare also what S. Paul saith.

This is a true saying, and worthy of all men to be receiued, that Iesus Christ came into the world to saue sinners.

¶ Heare also what S. Iohn saith.

If any man sinne, we haue an Aduocate with the Father, Iesus Christ the righteous, and he is the propitiation for our sinnes.

¶ After which the Priest shall proceede, saying,

Lift vp your hearts.

Answere.

We lift them vp vnto the Lord.

Priest.

Let vs giue thankes vnto the Lord our God.

Answere.

It is meete and right so to doe.

Priest.

It is very meete, right, and our bounden duety, that wee should at all times, and in all places giue thanks vnto thee, O Lord, holy Father, Almighty euerlasting God.

¶ Here

¶ Here shall follow the proper Preface, according to the time, if there be any specially appointed: or else immediatly shall follow, Therefore with Angels and Archangels, &c.

¶ Proper Prefaces.

¶ Vpon Christmas day, and seuen dayes after.

BEcause thou didst giue Iesus Christ thine onely Sonne, to be borne as this day for vs, who by the operation of the holy Ghost, was made very man of the substance of the Virgin Mary his mother, and that without spot of sinne, to make vs cleane from all sinne. Therefore with Angels and Archangels, &c.

¶ Vpon Easter day, and seuen dayes after.

BVt chiefly are wee bound to praise thee for the glorious resurrection of thy Sonne Iesus Christ our Lord: for hee is the very Paschall Lambe, which was offered for vs, and hath taken away the sinne of the world, who by his death hath destroyed death, and by his rising to life againe hath restored to vs euerlasting life. Therefore with Angels, &c.

¶ Vpon the Ascension day, and seuen dayes after.

THrough thy most dearely beloued Sonne Iesus Christ our Lord, who after his most glorious resurrection, manifestly appeared to all his Apostles, and in their sight ascended vp into heauen, to prepare a place for vs, that where he is, thither might wee also ascend, and reigne with him in glory. Therefore with Angels, &c.

¶ Vpon Whitsunday, and sixe dayes after.

THrough Iesus Christ our Lord, according to whose most true promise the holy Ghost came downe this day from heauen, with a sudden great sound, as it had beene a mighty winde, in the likenesse of fiery tongues lighting vpon the Apostles, to teach them, and to leade them to all trueth, giuing them both the gift of diuers languages, and also boldnesse with feruent zeale constantly to preach the Gospel vnto all nations, whereby wee are brought out of darkenesse and errour, into the cleare light, and true knowledge of thee, and of thy Sonne Iesus Christ, Therefore with Angels, &c.

¶ Vpon the feast of Trinity onely.

IT is very meet, right, and our bounden duty, that we should at all times, and in all places giue thankes to thee

O Lord

O Lord, Almighty & euerlasting God, which art one God, one Lord, not one onely person, but three persons in one substance: for that which we beleeue of the glory of the Father, the same wee beleeue of the Sonne, and of the holy Ghost; without any difference or inequality. Therefore &c.

¶ After which Prefaces shall follow immediatly.

THerefore with Angels and Archangels, and with all the company of heauen, we laud and magnifie thy glorious Name, euermore praising thee, and saying, Holy, holy, holy, Lord God of hostes, Heauen and earth are full of thy glory. Glory be to thee, O Lord most High.

¶ Then shall the Priest kneeling downe at Gods board, say in the name of all them that shall receiue the Communion, this prayer following.

WE do not presume to come to this thy Table (O mercifull Lord) trusting in our owne righteousnesse, but in thy manifold and great mercies. We be not worthy so much as to gather vp the crumbes vnder thy Table. But thou art the same Lord, whose property is always to haue mercy: grant vs therefore gracious Lord, so to eate the flesh of thy deare Sonne Jesus Christ, and to drinke his blood, that our sinfull bodies may be made cleane by his Body, and our soules washed through his most precious blood, and that we may euermore dwell in him, and he in vs. Amen.

¶ Then the Priest standing vp, shall say as followeth.

ALmighty God, our heauenly Father, which of thy tender mercy didst giue thine onely Sonne Jesus Christ to suffer death vpon the Crosse for our redemption, who made there (by his one oblation of himselfe once offered) a full perfect, and sufficient sacrifice, oblation, and satisfaction for the sinnes of the whole world, and did institute, and in his holy Gospel command vs to continue a perpetuall memory of that his precious death, vntill his comming againe, Heare vs, O mercifull Father, we beseech thee, and grant that we receiuing these thy creatures of bread and wine, according to thy Sonne our Sauiour Jesus Christs holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood, who in the same night that hee was betrayed, tooke bread, and when he had giuen thankes, he brake it, and gaue it to his Disciples, saying, Take, eate, this is my body, which is giuen for you, doe this in remembrance of mee. Likewise after Supper, hee tooke the cup, and when he had giuen thankes, he gaue it to them, saying, Drinke ye all of this,

for

for this is my blood of the New Testament, which is shed for you, and for many for the remission of sinnes: Doe this as oft as ye shall drinke it, in remembrance of me.

¶ Then shall the Priest first receiue the Communion in both kinds himselfe, and next deliuer it to other Ministers (if any be there present) that they may helpe the chiefe Minister, and after to the people in their hands, kneeling, and when he deliuereth the bread he shall say.

The body of our Lord Iesus Christ, which was giuen for thee, preserue thy body and soule into euerlasting life: and take and eate this in remembrance that Christ died for thee, and feed on him in thine heart by faith, with thanksgiuing.

¶ And the Minister that deliuereth the Cup, shall say.

The blood of our Lord Iesus Christ, which was shed for thee, preserue thy body and soule into euerlasting life: and drinke this in remembrance that Christs blood was shed for thee, and be thankefull.

¶ Then shall the Priest say the Lordsprayer, the people repeating after him euery petition.

¶ After shall be sayd as followeth.

O Lord and heauenly Father, wee thy humble seruants entirely desire thy fatherly goodnesse, mercifully to accept this our sacrifice of praise and thanksgiuing, most humbly beseeching thee to grant, that by the merits & death of thy Son Iesus Christ, and through faith in his blood, we and all thy whole Church may obtaine remission of our sinnes, and all other benefits of his passion. And here we offer and present vnto thee, O Lord, our selues, our soules and bodies, to be a reasonable, holy, and liuely sacrifice vnto thee, humbly beseeching thee, that all wee which be partakers of this holy Communion, may be fulfilled with thy grace and heauenly benediction. And although wee bee vnworthy through our manifold sinnes, to offer vnto thee any sacrifice: yet we beseech thee to accept this our bounden duty and seruice, not weighing our merits, but pardoning our offences, through Iesus Christ our Lord, by whom, and with whom in the vnity of the holy Ghost, all honour and glory be vnto thee, O Father Almighty, world without end. Amen.

¶ Or this.

Almighty and euerliuing God, we most heartily thanke thee, for that thou doest vouchsafe to feed vs, which haue

due-

duely receiued those holy mysteries, with the spirituall food of the most precious body and blood of thy Sonne our Sauiour Iesus Christ, and doest assure vs thereby of thy fauour and goodnesse towards vs, and that we be very members incorporate in thy mysticall body, which is the blessed company of all faithfull people, and be also heires through hope of thy euerlasting kingdome, by the merits of the most precious death and passion of thy deare Sonne: wee now most humbly beseech thee, O heauenly Father, so to assist vs with thy grace, that wee may continue in that holy fellowship, and doe all such good workes, as thou hast prepared for vs to walke in, through Iesus Christ our Lord, to whom with thee, and the holy Ghost, bee all honour and glory world without end. Amen.

¶ Then shall be said, or sung.

GLory be to God on high, and in earth peace, good will towards men. We praise thee, we bleſſe thee, we worship thee, we glorifie thee, wee giue thankes to thee for thy great glory, O Lord God heauenly King, God the Father Almighty, O Lord, the onely begotten Sonne Iesu Christ: O Lord God, Lambe of God, Sonne of the Father, that takest away the sinnes of the world, haue mercy vpon vs. Thou that takest away the sinnes of the world, haue mercy vpon vs. Thou that takest away the sinnes of the world, receiue our prayer. Thou that sittest at the right hand of God the Father, haue mercy vpon vs: for thou onely art holy, thou onely art the Lord, thou onely, O Christ, with the holy Ghost, art most high in the glory of God the Father. Amen.

¶ Then the Priest, or Bishop, if hee bee present shall let them depart with this blessing.

THe peace of God which passeth all vnderstanding, keepe your hearts and mindes in the knowledge and loue of God, and of his Sonne Iesus Christ our Lord, and the blessing of God Almighty, the Father, the Sonne, and the holy Ghost, bee amongst you, and remaine with you alwayes. Amen.

¶ Collects to bee said after the Offertory, when there is no Communion, euery such day one. And the same may bee said also as often as occasion shall serue, after the Collects either of Morning and Euening prayer, Communion, or Letany, by the discretion of the Minister.

ASsist vs mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy seruants towards

wards the attainement of euerlasting saluation, that among all the changes and chances of this mortall life, they may euer be defended by thy most gracious and ready helpe, through Christ our Lord. Amen.

O Almighty Lord and euerlasting God, vouchsafe we beseech thee, to direct, sanctifie, and gouerne both our hearts and bodies in the wayes of thy lawes, and in the workes of thy Commandements, that through thy most mighty protection, both here and euer, we may be preserued in body and soule through our Lord and Sauiour Iesus Christ. Amen.

GRant wee beseech thee, Almighty God, that the words which we haue heard this day with our outward eares, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in vs the fruit of good liuing, to the honour and praise of thy Name, through Iesus Christ our Lord. Amen.

PReuent vs, O Lord in all our doings with thy most gracious fauour, and further vs with thy continuall helpe, that in all our workes begun, continued, and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtaine euerlasting life, through Iesus Christ our Lord. Amen.

ALmighty God, the fountaine of all wisedome, which knowest our necessities before wee aske, and our ignorance in asking, wee beseech thee to haue compassion vpon our infirmities, and those things which for our vnworthinesse wee dare not, and for our blindnesse wee cannot aske, vouchsafe to giue vs, for the worthinesse of thy Sonne Iesus Christ our Lord. Amen.

ALmighty God, which hast promised to heare the petitions of them that aske in thy Sonnes Name, we beseech thee, mercifully to incline thine eares to vs that haue made now our prayers and supplications vnto thee, & grant that those things which wee haue faithfully asked according to thy will, may effectually be obtained, to the relieke of our necessity, and to the setting forth of thy glory through Iesus Christ our Lord. Amen.

VPon the holy dayes (if there bee no Communion) shal bee said all that is appointed at the Communion, vntill the end of the Homily, concluding with the generall prayer, (For the whole estate of Christs Church, militant here in earth) and one or moe of these Collects before rehearsed, as occasion shall serue.

¶ And there shall bee no celebration of the Lords Supper, except

there bee a good number to communicate with the Miniſter, according to his diſcretion.

¶ And if there bee not aboue twenty perſons in the Pariſh, of diſcretion to receiue the Communion, yet there ſhall be no Communion, except foure or three at the leaſt communicate with the Miniſter.

¶ And in Cathedral and Collegiat Churches where be many Miniſters and Deacons, they ſhall all receiue the Communion with the Miniſter euery Sunday at the leaſt, except they haue a reaſonable cauſe to the contrary.

¶ And to take away the ſuperſtition which any perſon hath, or might haue in the bread and wine: it ſhall ſuffice that the bread be ſuch as is vſually to bee eaten at the Table with other meats, but the beſt and pureſt wheat bread that conueniently may be gotten. And if any of the bread and wine remaine, the Curate ſhall haue it to his owne vſe.

¶ The bread and wine for the Communion, ſhall bee prouided by the Curate and Churchwardens, at the charges of the Pariſh, and the Pariſh ſhall be diſcharged of ſuch ſummes of money, or other duties, which hitherto they haue payed for the ſame by order of their houſes euery Sunday.

¶ And note, that euery Pariſhioner ſhall communicate at the leaſt three times in the yeere, of which Eaſter to be one, and ſhall alſo receiue the Sacraments and other rites, according to the order in this Booke appointed. And yeerely at Eaſter euery Pariſhioner, ſhal reckon with his Parſon, Vicar, or Curate or his or their Deputy or Deputies, and pay to them, or him, all Eccleſiaſticall duties, accuſtomably due then, and at that time to be payed.

¶ The miniſtration of Baptiſme to *be vſed in the Church.*

IT appeareth by ancient Writers, that the Sacrament of Baptiſme in the old time was not commonly miniſtred, but at two times in the yeere: At Eaſter and Whitſuntide. At which times it was openly miniſtred in the preſence of all the Congregation. Which cuſtome now being growen out of vſe, (although it cannot for many conſiderations be well reſtored againe) it is thought good to follow the ſame, as neere as conueniently may bee. Wherefore the people are to be admoniſhed, that it is moſt conuenient that Baptiſme ſhould not be adminiſtred but vpon Sundayes and other holy dayes, when the moſt number of people may come together, as well for that the Congregation there preſent may teſtifie the receiuing of them that bee newly baptized, into the number of Chriſts Church, as alſo becauſe in the Baptiſme of Infants, euery man preſent may bee put in remembrance of his owne profeſſion made

made to God in Baptisme. For which cause also it is expedient that Baptisme bee ministred in the English tongue. Nevertheless, (if necessitie so require) children may at all times be baptized at home.

¶ When there are children to bee baptized vpon the Sunday or holy day, the Parents shall giue knowledge ouer night, or in the morning afore the beginning of Morning Prayer, to the Curate And then the Godfathers, Godmothers, and people, with the children, must be ready at the Font, either immediatly after the last Lesson at Morning Prayer, or else immediately after the last Lesson at Euening prayer, as the Curate by his discretion shall appoint. And then standing there, the Priest shall aske whether the children be baptized, or no. If they answere No, then shall the Minister say thus.

DEarely beloued, forasmuch as all men be conceiued and borne in sin, and that our Sauiour Christ saith, None can enter into the Kingdome of God, except he be regenerate and borne anew of water and of the holy Ghost: I beseech you to call vpon God the Father, through our Lord Jesus Christ, that of his bounteous mercy hee will grant to these children that thing, which by nature they cannot haue, that they may be baptized with water and the holy Ghost, and receiued into Christs holy Church, and be made liuely members of the same.

¶ Then shall the Priest say,

¶ Let vs pray.

ALmighty and euerlasting God, which of thy great mercy diddest saue Noe and his family in the Arke from perishing by water, and also didst safely leade the children of Israel thy people through the Red sea, figuring thereby thy holy Baptisme: and by the Baptisme of thy welbeloued Sonne Jesus Christ, didst sanctifie the flood Jordane, and all other waters to the mystical washing away of sinne: We beseech thee for thine infinite mercies, that thou wilt mercifully looke vpon these children, sanctifie them, and wash them with the holy Ghost, that they being deliuered from thy wrath, may bee receiued into the Arke of Christs Church, and being stedfast in faith, ioyfull through hope, and rooted in charity, may so passe the waues of this troublesome world, that finally they may come to the land of euerlasting life, there to reigne with thee world without end, through Jesus Christ our Lord. Amen.

Almigh

ALmighty and immortall God, the aide of all that need, the helper of all that flee to thee for succour, the life of them that beleeue, and the resurrection of the dead: We call vpon thee for these Infants, that they comming to thy holy Baptisme, may receiue remission of their sinnes by spirituall regeneration. Receiue them (O Lord) as thou hast promised by thy welbeloued Sonne, saying, Aske, and you shall haue, seeke, and you shall finde, knocke, and it shall be opened vnto you. So giue now vnto vs that aske, let vs that seeke, finde, open the gate vnto vs that knock, that these Infants may enioy the euerlasting benediction of thy heauenly washing, and may come to the eternall Kingdome, which thou hast promised by Christ our Lord. Amen.

¶ Then shall the Priest say.

¶ Heare the words of the Gospel written by S. Marke in the tenth Chapter.

AT a certaine time they brought children to Christ, that he should touch them, and his Disciples rebuked those that brought them. But when Iesus saw it, he was displeased, and said vnto them, Suffer little children to come vnto me, and forbid them not: for to such belongeth the Kingdome of God. Verely I say vnto you, Whosoeuer doeth not receiue the Kingdome of God as a little childe, he shall not enter therein. And when he had taken them vp in his armes, he put his hands vpon them, and blessed them.

¶ After the Gospel is read, the Minister shall make this briefe exhortation vpon the words of the Gospel.

FRiends, you heare in this Gospel the words of our Sauiour Christ, that hee commanded the children to bee brought vnto him, how hee blamed those that would haue kept them from him, how hee exhorteth all men to follow their innocencie. You perceiue how by his outward gesture and deede, he declared his good will toward them. For he embraced them in his armes, he laid his hands vpon them, and blessed them. Doubt yee not therefore, but earnestly beleeue, that he will likewise fauourably receiue these present Infants, that he will embrace them with the armes of his mercie, that hee will giue vnto them the blessing of eternall life, and make them partakers of his euerlasting kingdome. Wherefore, wee being thus perswaded of the good will of our heauenly Father toward these Infants, declared by his Sonne Iesus Christ, and nothing doubting, but that he fauourably alloweth this charitable worke of ours

in bringing these children to his holy baptisme: let vs faithfully and deuoutly giue thankes vnto him, and say.

ALmighty and euerlasting God, heauenly Father, we giue thee humble thankes, that thou hast vouchsafed to call vs to the knowledge of thy grace, and faith in thee: Increase this knowledge, and confirme this faith in vs euermore: giue thy holy Spirit to these Infants, that they may be borne againe, and be made heires of euerlasting saluation, through our Lord Jesus Christ, who liueth and reigneth with thee and the holy Spirit, now and for euer. Amen

¶ Then the Priest shall speake to the Godfathers and Godmothers on this wise.

WElbeloued friends, ye haue brought these children here to be baptized: yee haue prayed that our Lord Jesus Christ would vouchsafe to receiue them, to lay his hands vpon them, to blesse them, to release them of their sinnes, to giue them the Kingdome of heauen, and euerlasting life. Ye haue heard also that our Lord Jesus Christ hath promised in his Gospel, to grant all these things that yee haue prayed for: which promise hee for his part will most surely keepe and performe. Wherefore after this promise made by Christ, these Infants must also faithfully for their part promise by you that bee their sureties, that they will forsake the deuill and all his workes, and constantly beleeue Gods holy word, and obediently keepe his commandements.

¶ Then shall the Priest demand of the Godfathers and Godmothers these questions following.

DOest thou forsake the deuill and all his workes, the vaine pompe and glory of the world, with all couetous desires of the same, the carnall desires of the flesh, so that thou wilt not follow, nor be led by them?

Answere.

I forsake them all.

Minister.

Doest thou beleeue in God the Father Almighty, maker of heauen and earth? And in Jesus Christ his onely begotten Sonne our Lord? And that hee was conceiued by the holy Ghost, borne of the Virgin Mary, that he suffered vnder Pontius Pilate, was crucified, dead and buried, that hee went downe into hell, and also did rise againe the third

day

day, that he ascended into heauen, and sitteth at the right hand of God the Father Almighty, and from thence shall come againe at the end of the world, to iudge the quicke and the dead? And doest thou beleeue in the holy Ghost, the holy Catholique Church, the Communion of Saints, the remission of sinnes, the resurrection of the flesh, and euerlasting life after death?

Answere.

All this I stedfastly beleeue.

Minister.

Wilt thou be baptized in this faith?

Answere.

That is my desire.

¶ Then shall the Priest say.

O Mercifull God, grant that the old Adam in these children may be so buried, that the new man may be raised vp in them. Amen.

Grant that all carnall affections may die in them, and that all things belonging to the spirit, may liue and growe in them. Amen.

Grant that they may haue power and strength to haue victory, and to triumph against the deuill, the world and the flesh. Amen.

Grant that whosoeuer is here dedicated to thee by our office and ministery, may also be endued with heauenly vertues, and euerlastingly rewarded through thy mercie, O blessed Lord God, who doest liue and gouerne all things, world without end. Amen.

ALmighty euerliuing God, whose most dearely beloued Sonne Iesus Christ for the forgiuenesse of our sinnes, did shed out of his most precious side, both water and blood, and gaue commandement to his disciples, that they should goe teach all nations, and baptize them in the Name of the Father, the Sonne, and of the holy Ghost: Regard, we beseech thee, the supplications of thy Congregation, and grant that all thy seruants which shall be baptized in this water, may receiue the fulnesse of thy grace, and euer remaine in the number of thy faithfull and elect children, through Iesus Christ our Lord. Amen.

¶ Then the Priest shall take the childe in his hands and aske the name: And naming the childe shall dip it in the Water, so it be discreetly and warily done, saying,

N. I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ And if the childe be weake, it shall suffice to powre water vpon it, saying the foresaid words.

N. I baptize thee in the Name of the Father and of the Sonne, and of the holy Ghost. Amen.

¶ Then the Minister shall make a crosse vpon the childes forehead, saying,

WEe receiue this childe into the Congregation of Christs flocke, and doe signe him with the signe of the Crosse, in token that hereafter he shall not bee ashamed to confesse the Faith of Christ crucified, and manfully to fight vnder his banner, against sinne, the world, and the deuill, and to continue Christs faithfull souldier and seruant vnto his liues end. Amen.

¶ Then shall the Priest say.

SEeing now, dearely beloued brethren, that these children bee regenerate, and grafted into the bodie of Christs Congregation, let vs giue thankes vnto God for these benefits, and with one accord make our prayers vnto Almighty God, that they may leade the rest of their life according to this beginning.

¶ Then shall be sayd,

Our Father which art in heauen, &c.

¶ Then shall the Priest say.

WE yeelde thee heartie thankes, most mercifull Father, that it hath pleased thee to regenerate this Infant with thy holy Spirit, to receiue him for thine owne Childe by adoption, and to incorporate him into thy holy Congregation. And humbly we beseech thee to grant, that he being dead vnto sinne, and liuing vnto righteousnesse, and being buryed with Christ in his death, may crucifie the old man, and vtterly abolish the whole bodie of sinne, that as he is made partaker of the death of thy Sonne, so he may be partaker of his resurrection: so that finally, with the residue of thy holy Congregation, hee may bee inheritour of thine euerlasting Kingdome, through Christ our Lord. Amen.

¶ At the last end, the Priest calling the Godfathers and Godmothers together, shall say this exhortation following.

FOrasmuch, as these children haue promised by you to forsake the deuill and all his workes, to beleeue in God, and to serue him: you must remember that it is your parts and duties to see that these Infants bee taught, so soone as they shall bee able to learne, what a solemne vow, promise, and

and profession they haue made by you. And that they may know these things the better, ye shal call vpon them to heare Sermons, and chiefly you shall prouide that they may learne the Creed, the Lords prayer, and the ten Commandements in the English tongue, and all other things, which a Christian man ought to know, and beleeue to his soules health: and that these children may be vertuously brought vp to leade a godly and a Christian life, remembring alwayes, that Baptisme doth represent vnto vs our profession, which is, to follow the example of our Sauiour Christ, and to be made like vnto him, that as hee died and rose againe for vs, so should we which are baptized, die from sinne, and rise againe vnto righteousnesse: continually mortifying all our euill and corrupt affections, and dayly proceeding in all vertue and godlinesse of liuing.

¶ The Minister shall command that the children be brought to the Bishop to be confirmed of him, so soon as they can say in their vulgar tongue, the Articles of the faith, the Lords prayer, and the ten Commandements, and bee further instructed in the Catechisme set foorth for that purpose, accordingly as it is there expressed.

¶ Of them that are to be baptized in priuate houses in time of necessitie, by the Minister of the Parish, or any other lawfull Minister that can be procured.

THe Pastours and Curates shall often admonish the people, that they deferre not the Baptisme of Infants any longer then the Sunday or other Holy day next after the childe bee borne, vnlesse vpon a great and reasonable cause declared to the Curate, and by him approoued.

And also they shall warne them, that without great cause and necessitie, they procure not their children to be baptized at home in their houses. And when great need shall compell them so to doe, then Baptisme shall bee administred on this fashion.

First, let the lawfull Minister and them that be present, call vpon God for his grace, and say the Lords prayer, if the time will suffer. And then the childe being named by some one that is present, the said lawfull Minister shall dip it in water, or powre water vpon it, saying these words.

I Baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

And let them not doubt, but that the child so baptized, is lawfully and sufficiently baptized, and ought not to bee baptized a-

againe. But yet neuertheleſſe, if the childe which is after this ſort baptized, do afterward liue, it is expedient that it bee brought into the Church, to the intent that if the Prieſt or Miniſter of the ſame Pariſh did himſelfe baptize that childe, the Congregation may bee certified of the true forme of Baptiſme by him priuatly before vſed: Or if the childe were baptized by any other lawfull Miniſter, that then the Miniſter of the Pariſh, where the childe was borne or Chriſtened, ſhall examine and try, whether the childe bee lawfully Baptized or no. In which caſe if thoſe that bring any childe to the Church, doe anſwere that the ſame childe is already baptized, then ſhall the Miniſter examine them further, ſaying,

By whom was this child baptized?
Who was preſent when the child was baptized?

And becauſe ſome things eſſentiall to this Sacrament, may happen to be omitted through feare or haſte in ſuch times of extremitie: therefore I demand further of you,

With what matter was the child baptized?
With what words was the child baptized?
Whether thinke you the child to be lawfully and perfectly baptized?

¶ And if the Miniſter ſhall find by the anſweres of ſuch as bring the childe, that all things were done as they ought to bee: then ſhall not hee Chriſten the childe againe; but ſhall receiue him as one of the flocke of the true Chriſtian people, ſaying thus.

I Certifie you, that in this caſe all is well done, and according vnto due order, concerning the baptizing of this child, which being borne in originall ſinne, and in the wrath of God, is now by the lauer of regeneration of Baptiſme receiued into the number of the children of God, and heires of euerlaſting life. For our Lord Jeſus Chriſt doth not denie his grace and mercy vnto ſuch Infants but moſt louingly doth call them vnto him, as the holy Goſpel doth witneſſe to our comfort on this wiſe.

Mar. 10. 13. AT a certaine time they brought children to Chriſt, that he ſhould touch them: and his diſciples rebuked thoſe that brought them. But when Jeſus ſaw it, he was diſpleaſed, and ſaid vnto them, Suffer little children to come vnto me, and forbid them not, for vnto ſuch belongeth the Kingdome of God. Verely I ſay vnto you, Whoſoeuer doth not receiue the Kingdome of God as a little childe, he ſhall not enter therein. And when he had taken them vp in his armes, he put his hands vpon them, and bleſſed them.

¶ After the Goſpel is read, the Miniſter ſhall make this exhortation vpon the words of the Goſpel.

Friends,

FRiends, you heare in this Gospel the words of our Sauiour Christ, that he cõmaunded the children to be brought vnto him, how he blamed those that would haue kept them from him, how he exhorted all men to follow their innocencie. Yee perceiue how by his outward gesture and deed, he declared his good will toward them. For hee embraced them in his armes, he layd his hands vpon them, and blessed them. Doubt yee not therefore, but earnestly beleeue, that he hath likewise fauourably receiued this present infant, that he hath embraced him with the armes of his mercie, that he hath giuen vnto him the blessing of eternall life, and made him partaker of his euerlasting Kingdome. Wherefore we being thus perswaded of the good will of our heauenly Father declared by his Sonne Iesus Christ toward this Infant, let vs faithfully and deuoutly giue thankes vnto him, and say the prayer which the Lord himselfe taught, and in declaration of our faith, let vs recite the Articles contained in our Creed.

¶ Heere the Minister, with the Godfathers and Godmothers, shall say.

Our Father which art in heauen, &c.

¶ Then shall the Priest demaund the name of the childe, which being by the Godfathers and Godmothers pronounced, the Minister shall say.

Doest thou in the name of this child forsake the deuill and all his works, the vaine pompe and glory of the world, with all the couetous desires of the same, the carnall desires of the flesh, and not to follow and be led by them?

Answere.

I forsake them all.

Minister.

Doest thou in the name of this childe professe this faith, to beleeue in God the Father Almighty, maker of heauen and earth? And in Iesus Christ his onely begotten Sonne our Lord? And that he was conceiued by the holy Ghost, borne of the Virgin Mary, that he suffered vnder Pontius Pilate, was crucified, dead, and buried, that he went downe into hell, and also did rise againe the third day, that hee ascended into heauen, and sitteth at the right hand of God the Father Almighty, and from thence hee shall come againe at the end of the world, to iudge the quick & the dead? And doe you in his Name beleeue in the holy Ghost, the holy Catholique Church, the Communion of Saints, the remission of sins, resurrection, & euerlasting life after death?

Answere.

All this I stedfastly beleeue.

¶ Let vs pray.

ALmighty and euerlasting God, heauenly Father, we giue thee humble thanks, for that thou hast vouchsafed to call vs to the knowledge of thy grace and faith in thee: Increase this knowledge, and confirme this faith in vs euermore. Giue thy holy Spirit to this Infant, that hee being borne againe, and being made heire of euerlasting saluation, through our Lord Iesus Christ, may continue thy seruant, and attaine thy promise, through the same our Lord Iesus Christ thy Sonne, who liueth and reigneth with thee in the vnity of the same holy Spirit euerlastingly, Amen.

¶ Then shall the Minister make this exhortation to the God-fathers, and Godmothers.

FOrasmuch as this child hath promised by you, to forsake the deuill and all his workes, to beleeue in God, and to serue him: you must remember that it is your part and duty, to see that this infant be taught, so soone as he shall be able to learne, what a solemne vow, promise, & profession he hath made by you, and that he may know these things the better, yee shall call vpon him to heare Sermons, and chiefly you shall prouide that he may learne the Creed, the Lords prayer, and the tenne Commandements in the English tongue, and all other things which a Christian man ought to know and beleeue to his soules health: and that this child may be vertuously brought vp to leade a godly, and a Christian life, remembring alway that baptisme doeth represent vnto vs our profession, which is to follow the example of our Sauiour Christ, and be made like vnto him, that as he died, and rose againe for vs, so should we which are baptized, die from sin, and rise againe vnto righteousnesse, continually mortifying all our euill and corrupt affections, and dayly proceeding in all vertue and godlinesse of liuing.

And so forth as in publike Baptisme.

¶ But if they which bring the Infants to the Church, doe make such vncertaine answeres to the Ministers questions, as that it cannot appeare that the childe was baptized with water, *In the Name of the Father, and of the Sonne, and of the holy Ghost* (which are essentiall parts of Baptisme) then let the Minister baptize it in forme aboue written, concerning publique Baptisme sauing that at the dipping of the childe in the Font, he shall vse this forme of words.

If

If thou be not already baptized, N. I baptize thee in the name of the Father, and of the Sonne, and of the holy Ghost, Amen.

¶ The order of Confirmation, or laying on of hands vpon children baptized, and able to render an account of their Faith, according to the Catechisme following.

TO the end that Confirmation may bee ministred to the more edifying of such as shall receiue it, (according to S. Pauls doctrine, who teacheth that all things should be done in the Church to the edification of the same) it is thought good that none hereafter shal be confirmed, but such as can say in their mother tongue the Articles of the faith, the Lords prayer, and the ten Commandements, and can also answere to such questions of this short Catechisme, as the Bishop (or such as hee shall appoint) shall by his discretion appose them in. And this order is most conuenient to be obserued for diuers considerations.

First, because that when children come to the yeeres of discretion, and haue learned what their Godfathers and Godmothers promised for them in Baptisme, they may then themselues with their owne mouth, and with their owne consent, openly before the Church, ratifie and confirme the same, and also promise that by the grace of God, they will euermore endeuour themselues faithfully to obserue and keepe such things, as they by their owne mouth and confession haue assented vnto.

Secondly, forasmuch as Confirmation is ministred to them that bee baptized, that by imposition of hands and prayer they may receiue strength & defence against all temptations to sin, and the assaults of the world and the deuill, it is most meet to be ministred when children come to that age, that partly by the frailty of their owne flesh, partly by the assaults of the world and the deuill, they begin to be in danger to fall into sundry kinds of sinne.

Thirdly, for that it is agreeable with the vsage of the Church in times past: whereby it was ordained that Confirmation should bee ministred to them that were of perfect age, that they being instructed in Christs Religion, should openly professe their owne faith, and promise to be obedient vnto the will of God.

And that no man shall thinke that any detriment shall come to Children by deferring of their Confirmation, he shall know for trueth, that it is certaine by Gods word, that children being baptized, haue all things necessary for their saluation, and bee vndoubtedly saued.

¶ A

A Catechisme, that is to say, an Instruction to be learned of euery childe, before he bee brought to be confirmed by the Bishop.

Question.

WHat is your name?

Answere.

N. or M.

Question.

Who gaue you this name?

Answere.

My Godfathers and Godmothers in my Baptisme, wherein I was made a member of Christ, the child of God, and an inheritour of the Kingdome of heauen.

Question.

What did your Godfathers and Godmothers then for you?

Answere.

They did promise and vow three things in my name: First, that I should forsake the deuill and all his workes, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh. Secondly, that I should beleeue all the Articles of the Christian Faith. And thirdly, that I should keepe Gods holy will and Commandements, and walke in the same all the dayes of my life.

Question.

Doest thou not thinke that thou art bound to beleeue and to doe as they haue promised for thee?

Answere.

Yes verely: and by Gods helpe so I will. And I heartily thanke our heauenly Father, that he hath called me to this state of saluation, through Iesus Christ our Sauiour. And I pray God to giue me his grace, that I may continue in the same vnto my liues end.

Question.

Rehearse the Articles of thy beliefe.

Answere.

I Beleeue in God the Father Almighty, Maker of heauen and earth. And in Iesus Christ his onely Son our Lord, which was conceiued by the holy Ghost, borne of the Virgin Mary, suffered vnder Pontius Pilate, was crucified, dead and buried, hee descended into hell, the third day he rose againe from the dead, he ascended into heauen, and sitteth at the right hand of God the Father Almighty: from thence hee shall come to iudge the quicke and the dead. I beleeue in the holy Ghost, the holy Catholique Church, the

Communion of Saints, the forgiuenesse of sinnes, the resurrection of the body, and the life euerlasting. Amen.

Question.

What doest thou chiefly learne in these Articles of thy beliefe?

Answere.

First, I learne to beleeue in God the Father, who hath made me, and all the world.

Secondly, in God the Sonne, who hath redeemed me, and all mankind.

Thirdly, in God the holy Ghost, who sanctifieth me, and all the elect people of God.

Question.

You said that your Godfathers and Godmothers did promise for you, that you should keepe Gods Commandements. Tell me how many there be.

Answere.

Ten.

Question.

Which be they?

Answere.

THe same which God spake in the twentieth Chapter of Exodus, saying, I am the Lord thy God, which haue brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt haue none other gods but me.

II. Thou shalt not make to thy selfe any grauen image, nor the likenesse of any thing that is in heauen aboue, or in the earth beneath, or in the water vnder the earth. Thou shalt not bow downe to them, nor worship them. For I the Lord thy God am a iealous God, and visit the sinnes of the fathers vpon the children, vnto the third and fourth generation of them that hate me, and shew mercy vnto thousands, in them that loue me, and keepe my Commandements.

III. Thou shalt not take the Name of the Lord thy God in vaine: for the Lord will not hold him guiltlesse that taketh his Name in vaine.

IIII. Remember that thou keepe holy the Sabbath day. Sixe dayes shalt thou labour, and doe all that thou hast to doe, but the seuenth day is the Sabbath of the Lord thy God. In it thou shalt doe no maner of worke, thou and thy sonne, and thy daughter, thy man seruant and thy maid seruant, thy cattell, and the stranger that is within thy gates. For in sixe dayes the Lord made heauen and earth, the sea, and all that in them is, and rested the seuenth day: wherefore the Lord blessed the seuenth day, and hallowed it.

V. Honour

v. Honour thy father and thy mother, that thy dayes may be long in the land which the Lord thy God giueth thee.

vi. Thou shalt doe no murther.

vii. Thou shalt not commit adultery.

viii. Thou shalt not steale.

ix. Thou shalt not beare false witnesse against thy neighbour.

x Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his seruant, nor his mayde, nor his oxe, nor his asse, nor any thing that is his.

Question.

What doest thou chiefly learne by these Commandements?

Answere.

I learne two things: My duety towards God, and my duety towards my neighbour.

Question.

What is thy duetie towards God?

Answere.

My duetie towards God, is to beleeue in him, to feare him and to loue him with all my heart with all my minde, with all my soule, and with all my strength. To worship him, to giue him thankes, to put my whole trust in him, to call vpon him, to honour his holy Name and his Word, and to serue him truely all the dayes of my life.

Question.

What is thy duety towards thy neighbour?

Answere.

My duety towards my neighbour, is to loue him as my selfe, and to doe to all men, as I would they should doe vnto me. To loue, honour, and succour my father and mother. To honour and obey the King and his Ministers. To submit my selfe to all my gouernours, teachers, spirituall Pastours and Maisters. To order my selfe lowly and reuerently to all my betters. To hurt no body by word or deed. To be true and iust in all my dealing. To beare no malice nor hatred in my heart. To keepe my hands from picking and stealing, and my tongue from euill speaking, lying and slandering. To keepe my body in temperance, sobernesse, and chastitie. Not to couet nor desire other mens goods, but to learne and labour truely to get mine owne liuing, and to doe my duetie in that state of life, vnto the which it shall please God to call me.

Question.

Question.

My good childe know this, that thou art not able to doe these things of thy selfe, nor to walke in the Cõmandements of God, and to serue him without his speciall grace, which thou must learne at all times to call for, by diligent prayer. Let me heare therefore if thou canst say the Lords prayer.

Answere.

OUr Father which art in heauen, Hallowed bee thy Name. Thy Kingdome come. Thy will bee done in earth as it is in heauen. Giue vs this day our dayly bread. And forgiue vs our trespasses, as we forgiue them that trespasse against vs. And leade vs not into temptation: But deliuer vs from euill. Amen.

Question.

What desirest thou of God in this prayer?

Answere.

I desire my Lord God our heauenly Father, who is the giuer of all goodnesse, to send his grace vnto me, and to all people, that we may worship him, serue him, and obey him as we ought to doe. And I pray vnto God that he will send vs all things that bee needfull, both for our soules and bodies, and that he will be mercifull vnto vs, and forgiue vs our sinnes, and that it will please him to saue and defend vs in all dangers ghostly and bodily, and that he will keepe vs from all sinne and wickednesse, and from our ghostly enemie, and from euerlasting death. And this I trust he will doe of his mercie and goodnesse, through our Lord Jesus Christ, and therefore I say. Amen. So be it.

Question.

HOw many Sacraments hath Christ ordained in his Church?

Answere.

Two onely, as generally necessary to saluation, that is to say, Baptisme, and the Supper of the Lord.

Question.

What meanest thou by this word, Sacrament?

Answere.

I meane, an outward and visible signe of an inward and spirituall grace giuen vnto vs, ordained by Christ himselfe, as a meanes whereby wee receiue the same, and a pledge to assure vs thereof.

Question.

How many parts be there in a Sacrament?

Answere.

Two: the outward visible signe, and the inward spirituall grace.

Question.

Question.

What is the outward visible Signe, or forme in Baptisme?

Answere.

Water: wherein the person baptized is dipped or sprinkled with it, In the Name of the Father, and of the Sonne, and of the holy Ghost.

Question.

What is the inward and spirituall Grace?

Answere.

A death vnto sinne, and a new birth vnto righteousnesse: For being by nature borne in sin, and the children of wrath we are thereby made the children of Grace.

Question.

What is required of persons to be baptized?

Answere.

Repentance, whereby they forsake sinne: and Faith, whereby they stedfastly beleeue the promises of God, made to them in that Sacrament.

Question.

Why then are Infants baptized, when by reason of their tender age they cannot performe them?

Answere.

Yes: they doe performe them by their sureties, who promise and vow them both in their names: which when they come to age, themselues are bound to performe.

Question.

Why was the Sacrament of the Lords Supper ordained?

Answere.

For the continuall remembrance of the Sacrifice of the death of Christ, and the benefites which wee receiue thereby.

Question.

What is the outward part, or Signe of the Lords Supper?

Answere.

Bread and wine, which the Lord hath commanded to be receiued.

Question.

What is the inward part or thing signified?

Answere.

The body and blood of Christ, which are verily and indeede taken and receiued of the faithfull in the Lords Supper.

Question.

Question.

What are the benefits whereof wee are partakers thereby?

Answere.

The strengthening and refreshing of our soules, by the Body and blood of Christ, as our bodies are by the Breade and Wine.

Question.

What is required of them, which come to the Lords Supper?

Answere.

To examine themselues whether they repent them truely of their former sinnes, stedfastly purposing to lead a new life: haue a liuely faith in Gods mercy through Christ, with a thankefull remembrance of his death, and be in charity with all men.

¶ So soone as the children can say in their mother tongue the Articles of the faith, the Lords prayer, the tenne Commandements, and also can answere to such questions of this short Catechisme, as the Bishop (or such as hee shall appoint) shall by his discretion appose them in, then shall they bee brought to the Bishop by one that shall bee his Godfather or Godmother, that euery childe may haue a witnesse of his Confirmation. And the Bishop shall confirme them on this wise.

¶ Confirmation, or laying on of hands.

Minister.

OVr helpe is in the Name of the Lord.

Answere.

Which hath made heauen and earth.

Minister.

Blessed be the Name of the Lord.

Answere.

Hence forth world without end.

Minister.

Lord heare our prayers.

Answere.

And let our cry come vnto thee.

¶ Let vs pray.

ALmighty and euerliuing God, who hast vouchsafed to regenerate these thy seruants by water and the holy Ghost, and hast giuen vnto them forgiuenesse of all their sinnes: strengthen them, wee beseech thee, O Lord, with the holy Ghost, the Comforter, and daily

increase

increase in them thy manifold giftes of grace, the spirit of wisedome and vnderstanding, the spirit of counsell and ghostly strength, the spirit of knowledge and true godlinesse, and fulfill them (O Lord) with the spirit of thy holy feare. Amen.

¶ Then the Bishop shall lay his hand vpon euery childe seuerally, saying,

Defend, O Lord, this childe with thy heauenly grace, that hee may continue thine for euer, and daily increase in thy holy Spirit more and more, vntill hee come vnto thy euerlasting Kingdome. Amen.

¶ Then shall the Bishop say.

¶ Let vs pray.

ALmighty and euerliuing God, which makest vs both to will, and to doe, those things that bee good and acceptable vnto thy Maiestie, wee make our humble supplications vnto thee for these children, vpon whom (after the example of the holy Apostles,) wee haue layd our hands, to certifie them (by this signe) of thy fauour and gracious goodnesse towards them: let thy Fatherly hand (we beseech thee) euer be ouer them: let thy holy Spirit euer be with them, and so leade them in the knowledge and obedience of thy word, that in the end they may obtaine the euerlasting life, through our Lord Iesus Christ, who with thee and the holy Ghost, liueth and reigneth one God, world without end, Amen.

¶ Then the Bishop shall blesse the Children, saying thus.

The blessing of God Almighty, the Father, the Sonne, and the holy Ghost bee vpon you, and remaine with you for euer. Amen.

The Curate of euery Parish, or some other at his appointment, shall diligently vpon Sundayes and Holy dayes, halfe an houre before Euensong, openly in the Church, instruct and examine so many children of his Parish sent vnto him, as the time will serue, and as he shall thinke conuenient, in some part of this Catechisme.

And all Fathers, Mothers, Masters, and Dames, shall cause their children, seruants, and apprentises (which haue not learned their Catechisme) to come to the Church at the time appointed, and obediently to heare, and bee ordered by the Curate, vntill such time that they haue learned all that is heere appointed for them to learne. And whensoeuer the Bishop shal giue know-

ledge

ledge for children to bee brought before him to any conuenient place for their confirmation, then shall the Curate of euery Parish either bring or send in writing the names of all those children of his Parish, which can say the Articles of the Faith, the Lords prayer, and the ten Commandements, and also how many of them can answere to the other questions contained in this Catechisme.

¶ And there shall none bee admitted to the holy Communion, vntill such time as he can say the Catechisme, and be confirmed.

¶ The forme of solemnization of Matrimonie.

First, the Banes must be asked three seuerall Sundayes, or Holy dayes, in the time of Seruice, the people being present, after the accustomed maner.

¶ And if the persons that should be married, dwel in diuers Parishes, the Banes must be asked in both Parishes, and the Curate of the one Parish shall not solemnize Matrimonie betwixt them, without a Certificate of the Banes being thrice asked from the Curate of the other Parish.

¶ At the day appointed for solemnization of Matrimony, the persons to bee married, shall come into the body of the Church, with their friends & neighbours, and there the Priest shal say thus.

DEarely beloued friends, we are gathered together here in the sight of God, and in the face of his Congregation, to ioyne together this man and this woman in holy Matrimony, which is an honourable estate, instituted of God in Paradise, in the time of mans innocency, signifying vnto vs the mystical vnion that is betwixt Christ and his Church, which holy estate Christ ordained and beautified with his presence, and first miracle that hee wrought in Cana of Galilee, and is commended of Saint Paul to be honourable amongall men, and therefore is not to bee enterprised nor taken in hand vnadusedly, lightly, or wantonly, to satisfie mens carnall lusts and appetites, like vnit beasts that haue no vnderstanding: but reuerently discreetely, aduisedly, soberly, and in the feare of God, duely considering the causes for which Matrimonie was ordained. One was the procreation of children to bee brought vp in the feare and nurture of the Lord, and praise of God. Secondly, it was ordained for a remedie against sinne, and to auoide fornication, that such persons as haue not the gift of continencie, might marry, and keepe themselues vndefiled members of Christs bodie. Thirdly, for the mutuall

 society,

ſocietie, helpe and comfort that the one ought to haue of the other, both in proſperity and aduerſitie: into the which holy eſtate theſe two perſons preſent come now to bee ioyned. Therefore if any man can ſhew any iuſt cauſe why they may not lawfully be ioyned together, let him now ſpeake, or elſe hereafter for euer hold his peace.

¶ And alſo ſpeaking to the perſons that ſhall bee married, he ſhall ſay.

I Require and charge you (as you will anſwere at the dreadful day of Iudgement, when the ſecrets of all hearts ſhall bee diſcloſed) that if either of you doe know any impediment, why yee may not be lawfully ioyned together in Matrimony, that ye confeſſe it: for be ye well aſſured, that ſo many as be coupled together otherwiſe then Gods word doth allow, are not ioyned together by God, neither is their Matrimony lawfull.

¶ At which day of marriage, if any man doe alledge and declare any impediment, why they may not bee coupled together in Matrimony, by Gods Law, or the Lawes of this Realme, and will bee bound, and ſufficient ſureties with him to the parties, or elſe put in a caution to the full value of ſuch charges as the perſons to bee married doe ſuſtaine, to prooue his allegation: then the ſolemnization muſt be deferred, vnto ſuch time as the trueth bee tried. If no impediment be alledged, then ſhall the Curate ſay vnto the man.

N. Wilt thou haue this woman to thy wedded wife, to liue together after Gods ordinance in the holy eſtate of Matrimony? Wilt thou loue her, comfort her, honour, and keepe her in ſickneſſe and in health? and forſaking all other keepe thee onely vnto her ſo long as you both ſhall liue?

The man ſhall anſwere.

I will.

¶ Then the Miniſter ſhall ſay vnto the woman.

N. Wilt thou haue this man to thy wedded husband, to liue together after Gods ordinance in the holy eſtate of Matrimonie? wilt thou obey him and ſerue him, loue, honour and keepe him in ſickneſſe and in health, and forſaking all other, keepe thee onely vnto him, ſo long as you both ſhall liue?

The woman ſhall anſwere.

I will.

Then ſhall the Miniſter ſay.

Who giueth this woman to be married to this man?

¶ And the miniſter receiuing the woman at her fathers or friends hands, ſhall cauſe the man to take the woman by the right hand, and ſo either to giue their troth to other, the man firſt ſaying,

I N.

I N. take thee N. to my wedded wife, to haue and to hold, from this day forward, for better for worse, for richer for poorer, in sickenesse and in health, to loue and to cherish, till death vs depart, according to Gods holy ordinance: and thereto I plight thee my troth.

¶ Then shal they loose their hands, and the woman taking again the man by the right hand, shall say.

I N. take thee N. to my wedded husband, to haue and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickenesse and in health, to loue, cherish, and to obey, till death vs depart, according to Gods holy ordinance, and thereto I giue thee my troth.

¶ Then shall they again loose their hands, and the man shall giue vnto the woman a Ring, laying the same vpon the Booke, with the accustomed duety to the Minister and Clerke. And the Minister taking the Ring, shall deliuer it vnto the man, to put it vpon the fourth finger of the womans left hand. And the man taught by the Minister, shall say

With this Ring I thee wedde, with my body I thee worship, and with all my worldly goods I thee endow: In the Name of the Father, and of the Sonne, and of the holy Ghost. Amen

¶ Then the man leauing the Ring vpon the fourth finger of the womans left hand, the Minister shall say.

¶ Let vs pray.

O Eternall God, creatour and preseruer of all mankind, giuer of all spirituall grace, the authour of euerlasting life, send thy blessing vpon these thy seruants, this man, and this woman, whom we blesse in thy Name, that as Isaac and Rebecca liued faithfully together, so these persons may surely performe and keepe the vow and couenant betwixt them made, (whereof this Ring giuen and receiued, is a token and pledge) and may euer remaine in perfect loue and peace together, & liue according to thy Lawes, through Iesus Christ our Lord. Amen.

¶ Then shall the Priest ioyne their right hands together and say.

Those whom God hath ioyned together, let no man put asunder.

¶ Then shall the Minister speake vnto the people.

Forasmuch as N. and N. haue consented together in holy wedlocke, and haue witnessed the same before God and this company, and thereto haue giuen and pledged their troth either to other, and haue declared the same by giuing and receiuing of a Ring, and by ioyning of hands, I pronounce that they be man and wife together. In the Name of the Father, & of the Sonne, and of the holy Ghost.

¶ And the Minister shall adde this blessing.

GOd the Father, God the Sonne, God the holy Ghost, blesse, preserue and keepe you: the Lord mercifully with his fauour looke vpon you, and so fill you with all spirituall, benediction and grace, that ye may so liue together in this life, that in the world to come ye may haue life euerlasting. Amen.

¶ Then the Minister or Clerkes going to the Lords Table shall say or sing this Psalme following.

Beati omnes. Psal. 128.

BLessed are all they that feare the Lord: and walke in his wayes.

For thou shalt eate the labour of thy handes: O well is thee, and happie shalt thou be.

Thy wife shall be as the fruitfull Vine: vpon the walles of thy house.

Thy children like the Olive branches: round about thy Table.

Loe, thus shall the man be blessed: that feareth the Lord.

The Lord from out of Sion shall so blesse thee: that thou shalt see Hierusalem in prosperitie all thy life long.

Yea, that thou shalt see thy childrens children: and peace vpon Israel.

Glory be to the Father, &c.

As it was in the beginning, &c.

Or else this Psalme.

GOd be mercifull vnto vs, and blesse vs: and shew vs the light of his countenance, and be mercifull vnto vs.

That thy way may be knowen vpon the earth: thy sauing health among all Nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the Nations reioyce & be glad: for thou shalt iudge the folke righteously, & gouerne the Nations vpon the earth.

Let the people praise thee, O God: let all the people praise thee.

Then shall the earth bring foorth her increase: and God euen our owne God shall giue vs his blessing.

God shall blesse vs: and all the ends of the world shall feare him.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ The Psalme ended, and the man and the woman kneeling afore the Lords Table, the Priest standing at the Table, and turning his face toward them, shall say.

Lord

Lord haue mercy vpon vs.
Answere.
Christ haue mercy vpon vs.
Minister.
Lord haue mercy vpon vs.

OUr Father which art in heauen, hallowed bee thy Name, &c.

And leade vs not into temptation.
Answere.
But deliuer vs from euill. Amen.
Minister.
O Lord saue thy seruant and thy handmayd.
Answere.
Which put their trust in thee.
Minister.
O Lord send them helpe from thy holy place.
Answere.
And euermore defend them.
Minister.
Be vnto them a tower of strength.
Answere.
From the face of their enemie.
Minister.
O Lord heare our prayer.
Answere.
And let our cry come vnto thee.
Minister.

O God of Abraham, God of Isaac, God of Iacob, blesse these thy seruants, and sow the seed of eternall life in their mindes, that whatsoeuer in thy holy Word they shall profitably learne, they may indeed fulfill the same. Looke, O Lord, mercifully vpon them from heauen, and blesse them. And as thou diddest send thy blessing vpon Abraham and Sara to their great comfort: so vouchsafe to send thy blessing vpon these thy seruants, that they obeying thy will, and alway being in safetie vnder thy protection, may abide in thy loue vnto their liues end, through Iesus Christ our Lord. Amen.

¶ This prayer next following, shall bee omitted, where the woman is past child-birth.

O Mercifull Lord, and heauenly Father, by whose gracious gift mankinde is increased: we beseech thee assist with thy blessing these two persons, that they may both be fruitfull in procreation of children, and also liue together so long in godly loue and honestie, that they may see their

their childrens children, vnto the third and fourth generation, vnto thy praise and honour, through Iesus Christ our Lord. Amen.

O God, which by thy mighty power hast made all things of nought, which also (after other things set in order) diddest appoint, that out of man (created after thine owne image and similitude) woman should take her beginning, and knitting them together, diddest teach that it should neuer be lawfull to put asunder those whom thou by Matrimony hadst made one: O God, which hast consecrated the state of Matrimony to such an excellent mysterie, that in it is signified and represented the Spirituall mariage and vnitie betwixt Christ and his Church. Looke mercifully vpon these thy seruants, that both this man may loue his wife according to thy Word (as Christ did loue his spouse the Church, who gaue himselfe for it, louing and cherishing it, euen as his owne flesh) and also that this woman may be louing and amiable to her husband as Rachel, wise as Rebecca, faithfull and obedient as Sara, and in all quietnesse, sobrietie, and peace, be a follower of holy and godly matrons. O Lord, blesse them both, and grant them to inherite thy euerlasting Kingdome, through Iesus Christ our Lord. Amen.

¶ Then shall the Priest say.

ALmighty God, which at the beginning did create our first parents Adam and Eue, and did sanctifie and ioyne them together in mariage: powre vpon you the riches of his grace, sanctifie and blesse you, that ye may please him both in body and soule, and liue together in holy loue vnto your liues end. Amen.

¶ Then shall begin the Communion. And after the Gospel shall be said a Sermon, wherein ordinarily (so oft as there is any mariage) the office of a man and wife shall bee declared, according to holy Scripture: Or if there be no Sermon, the Minister shall reade this that followeth.

ALl yee which bee married, or which intend to take the holy estate of Matrimony vpon you, heare what holy Scripture doeth say, as touching the dutie of husbands towards their wiues, and wiues towards their husbands.

Saint Paul in his Epistle to the Ephesians, the fifth Chapter, doeth giue this commandement to all maried men, Ye husbands, loue your wiues, euen as Christ loued the Church, and hath giuen himselfe for it, to sanctifie it, purging it in the fountaine of water, through the Word, that hee might make it to himselfe a glorious Congre-

gation,

gation, not hauing spot or wrinckle, or any such thing, but that it should be holy and blameless: So men are bound to loue their owne wiues as their owne bodies. He that loueth his owne wife, loueth himselfe: for neuer did any man hate his owne flesh, but nourisheth and cherisheth it, euen as the Lord doth the Congregation: for wee are members of his body, of his flesh, and of his bones. For this cause shall a man leaue father and mother, and shall be ioyned vnto his wife, and they two shall be one flesh. This mystery is great: but I speake of Christ, and of the Congregation. Neuertheless, let euery one of you so loue his owne wife, euen as himselfe.

Likewise the same S. Paul writing to the Colossians, speaketh thus vnto all men that be married, Ye men loue your wiues, and be not bitter vnto them.

Heare also what S. Peter the Apostle of Christ, which was himselfe a married man, saith vnto them that are married, Ye husbands, dwell with your wiues according to knowledge, giuing honour vnto the wife, as vnto the weaker vessell, and as heires together of the grace of life, so that your prayers be not hindred.

Hitherto ye haue heard the duety of the husband toward the wife. Now likewise yee wiues, heare and learne your duelies toward your husbands, euen as it is plainely set forth in holy Scripture.

S. Paul in the forenamed Epistle to the Ephesians, teacheth you thus: Ye women, submit your selues vnto your owne husbands, as vnto the Lord. For the husband is the wiues head, euen as Christ is the head of the Church, and he is also the Sauiour of the whole body.

Therefore as the Church or Congregation is subiect vnto Christ: so likewise also let the wiues bee in subiection vnto their own husbands in all things. And againe he saith, Let the wife reuerence her husband. And (in this Epistle to the Colossians) S. Paul giueth you this short lesson. Ye wiues, submit your selues vnto your owne husbands, as it is conuenient in the Lord.

S. Peter also doeth instruct you very godly, thus saying, Let wiues be subiect to their owne husbands, so that if any obey not the word, they may be wonne without the word, by the conuersation of the wiues, while they behold your chaste conuersation coupled with feare. Whose apparel let it not be outward with braided haire, & trimming about with gold, either in putting on of gorgeous apparel, but let the hidman which is in the heart, be without all corruption, so that the spirit be mild & quiet, which is a precious thing in the sight

of God. For after this maner (in the old time) did the holy women, which trusted in God, apparell themselues, being subiect to their owne husbands: as Sara obeyed Abraham, calling him Lord, whose daughters ye are made doing well, and not being dismayed with any feare.

¶ The new married persons, the same day of their mariage, must receiue the holy Communion.

¶ The order for the visitation of the sicke.

¶ The Priest entring into the sicke persons house, shall say.

Peace be to this house, and to all that dwell in it.

¶ When he commeth into the sicke mans presence, hee shall say, kneeling downe.

REmember not Lord our iniquities, nor the iniquities of our forefathers. Spare vs good Lord, spare thy people whom thou hast redeemed with thy most precious blood, and be not angry with vs for euer.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

¶ Our Father which art in heauen, &c.

And leade vs not into temptation.

Answere.

But deliuer vs from euill, Amen.

Minister.

O Lord saue thy seruant.

Answere.

Which putteth his trust in thee.

Minister.

Send him helpe from thy holy place.

Answere.

And euermore mightily defend him.

Minister.

Let the enemie haue no aduantage of him.

Answere.

Nor the wicked approach to hurt him.

Minister.

Be vnto him, O Lord, a strong towre.

Answere.

From the face of his enemie.

Minister.

O Lord heare our prayers.

Answere.

And let our cry come vnto thee.

Minister.

Minister.

O Lord looke downe from heauen, behold, visite and relieue this thy seruant. Looke vpon him with the eyes of thy mercy, giue him comfort, and sure confidence in thee, defend him from the danger of the enemie, and keepe him in perpetuall peace and safetie, through Iesus Christ our Lord. Amen.

HEare vs, Almightie and most mercifull God and Sauiour, extend thy accustomed goodnesse to this thy seruant which is grieued with sickenesse; visit him, O Lord, as thou diddest visite Peters wiues mother, and the Captaines seruant. So visit and restore to this sicke person his former health (if it be thy will) or else giue him grace so to take thy visitation, that after this painefull life ended, hee may dwell with thee in life euerlasting. Amen.

¶ Then shall the Minister exhort the sicke person after this forme, or other like.

DEarely beloued, know this, that Almighty God is the Lord of life and death, and ouer all things to them pertaining, as youth, strength, health, age, weakenesse, and sickenesse. Wherefore whatsoeuer your sickenesse is, know you certainely, that it is Gods visitation. And for what cause soeuer this sickenes is sent vnto you, whether it be to try your patience for the example of other, or that your faith may be found in the day of the Lord, laudable, glorious, and honourable, to the increase of glory and endlesse felicitie, or else it be sent vnto you, to correct and amend in you whatsoeuer doth offend the eyes of your heauenly Father: Know you certainely, that if you truely repent you of your sinnes, and beare your sickenesse patiently, trusting in Gods mercy, for his deare Sonne Iesus Christs sake, and render vnto him humble thanks for his Fatherly visitation, submitting your selfe wholly vnto his will, it shall turne to your profit, and helpe you forward in the right way that leadeth vnto euerlasting life.

¶ If the person visited be very sicke, then the Curate may end his exhortation in this place.

TAke therefore in good worth the chastisement of the Lord. For whom the Lord loueth, he chastiseth: yea, as Saint Paul saith, he scourgeth euery sonne which he receiueth. If ye endure chastisement, hee offereth himselfe vnto you as vnto his owne children. What sonne is he that the father chastiseth not? If ye be not vnder correction (whereof all true children are partakers) then are yee bastards, and not children. Wherefore seeing that when our carnall fa-

thers

thers doe correct vs, we reuerently obey them: shall we not now much rather be obedient to our spirituall Father, and so liue? And they for a few dayes doe chastise vs after their owne pleasure, but hee doth chastise vs for our profit, to the intent he may make vs partakers of his holinesse. These words (good brother) are Gods words, and are written in holy Scripture for our comfort, and instruction, that we should patiently and with thankesgiuing beare our heauenly Fathers correction, whensoeuer by any maner of aduersitie it shall please his gracious goodnesse to visite vs. And there should bee no greater comfort to Christian persons, then to be made like vnto Christ, by suffering patiently aduersities, troubles, and sicknesses. For he himselfe went not vp to ioy, but first he suffered paine: hee entred not into his glory before he was crucified: So truely our way to eternall ioy, is to suffer here with Christ, and our doore to enter into eternall life is, gladly to die with Christ, that we may rise againe from death, and dwell with him in euerlasting life. Now therefore taking your sicknesse, which is thus profitable for you, patiently. I exhort you in the Name of God, to remember the profession which you made vnto God in your baptisme. And forasmuch as after this life there is an account to be giuen to the righteous Iudge, of whom all must be iudged without respect of persons: I require you to examine your selfe, and your state, both towards God and man, so that accusing and condemning your selfe for your owne faults, you may finde mercy at our heauenly Fathers hand for Christs sake, and not bee accused and condemned in that fearefull iudgement. Therefore I shall shortly rehearse the Articles of our faith, that you may know whether you doe beleeue as a Christian man should or no.

¶ Here the Minister shall rehearse the Articles of the faith, saying thus.

Doest thou beleeue in God, the Father Almighty? (And so forth, as it is in Baptisme.)

¶ Then shall the Minister examine whether hee be in charitie, with all the world, exhorting him to forgiue from the bottome of his heart all persons that haue offended him, and if he haue offended other, to aske them forgiuenes: and where he hath done iniury or wrong to any man, that hee make amends to the vttermost of his power. And if he haue not afore disposed his goods, let him then make his Will, and also declare his debts, what hee oweth, and what is owing vnto him, for discharging of his conscience, and quietnesse of his Executors. But men must be oft admonished,

monished, that they set an order for their temporall goods and lands, when they be in health.

¶ These words before rehearsed, may bee said before the Minister begin his prayer, as he shall see cause.

¶ The Minister may not forget, nor omit to moue the sicke person (and that most earnestly) to liberality toward the poore.

¶ Heere shall the sicke person make a speciall confession, if hee feele his conscience troubled with any weighty matter. After which confession, the Minister shall absolue him after this sort.

OUr Lord Jesus Christ, who hath left power to his Church to absolue all sinners which truely repent and beleeue in him, of his great mercy forgiue thee thine offences, and by his authoritie committed to me, I absolue thee from all thy sinnes. In the Name of the Father, and of the Sonne, and of the holy Ghost.

¶ And then the Priest shall say the Collect following.

¶ Let vs pray.

OMost mercifull God, which according to the multitude of thy mercies doest so put away the sins of those which truely repent, that thou remembrest them no more, open thine eye of mercy vpon this thy seruant, who most earnestly desireth pardon and forgiuenesse. Renew in him (most louing Father) whatsoeuer hath been decayed by the fraud and malice of the deuill, or by his owne carnall will and frailenesse. Preserue and continue this sicke member in the vnitie of the Church, consider his contrition, accept his teares, assuage his paine, as shall be seene to thee most expedient for him. And forasmuch as hee putteth his full trust onely in thy mercy: impute not vnto him his former sins, but take him vnto thy fauour, through the merits of thy most dearely beloued Sonne Jesus Christ. Amen.

Then shall the Minister say this Psalme. Psal. 71.

IN thee, O Lord, haue I put my trust: let me neuer be put to confusion: but rid me, and deliuer me in thy righteousnesse, encline thine eare vnto me, and saue me.

Be thou my strong hold whereunto I may alway resort: thou hast promised to helpe me, for thou art my house of defence, and my castle.

Deliuer me, O my God, out of the hand of the vngodly: out of the hand of the vnrighteous and cruell man.

For thou, O Lord God, art the thing that I long for: thou art my hope, euen from my youth.

Through thee haue I beene holden vp euer since I was borne:

hope: thou art he that tooke me out of my mothers wombe: my praise shall alway be of thee.

I am become as it were a monster vnto many: but my sure trust is in thee.

O let my mouth bee filled with thy praise: that I may sing of thy glory and honour all the day long.

Cast mee not away in the time of age: forsake mee not when my strength faileth me.

For mine enemies speake against mee, and they that lay waite for my soule, take their counsell together, saying: God hath forsaken him: persecute him and take him, for there is none to deliuer him.

Goe not farre from me, O God: my God, haste thee to helpe me.

Let them be confounded and perish, that are against my soule: let them be couered with shame and dishonour, that seeke to doe me euill.

As for me, I will patiently abide alway: and will praise thee more and more.

My mouth shall dayly speake of thy righteousnesse and saluation: for I know no end thereof.

I will goe forth in the strength of the Lord God: and will make mention of thy righteousnesse onely.

Thou (O God) hast taught me from my youth vp vntill now: therefore will I tell of thy wonderous workes.

Forsake me not, O God, in mine old age, when I am gray headed: vntill I haue shewed thy strength vnto this generation, and thy power to all them that are yet for to come.

Thy righteousnes, O God, is very high, and great things are they that thou hast done: O God, who is like vnto thee?

O what great troubles and aduersities hast thou shewed me? and yet diddest thou turne and refresh me: yea, and broughtest me from the deepe of the earth againe.

Thou hast brought me to great honour: and comforted me on euery side.

Therefore will I praise thee and thy faithfulnesse, (O God) playing vpon an instrument of musicke: vnto thee will I sing vpon the harpe, O thou holy One of Israel.

My lips will be faine when I sing vnto thee: and so will my soule whom thou hast deliuered.

My tongue also shall talke of thy righteousnesse all the day long: for they are confounded and brought vnto shame that seeke to doe me euill.

Glory be to the Father, &c.

As it was in the beginning, &c.

Adding

Adding this.

O Sauiour of the world, saue vs, which by thy crosse and precious blood hast redeemed vs, helpe vs, we beseech thee, O God.

¶ Then shall the Minister say.

THe Almighty Lord, which is a most strong towre to all them that put their trust in him, to whom all things in heauen, in earth, and vnder the earth doe bow and obey, be now and euermore thy defence, and make thee to know and feele, that there is none other name vnder heauen giuen to man, in whom, and through whom thou mayest receiue health and saluation, but only the Name of our Lord Iesus Christ.

The Communion of the Sicke.

FOrasmuch as all mortall men bee subiect to many sudden perils, diseases, and sicknesses, and euer vncertaine what time they shall depart out of this life: therefore to the intent they may bee alwayes in a readinesse to die whensoeuer it shall please Almighty God to call them, the Curates shall diligently from time to time, but specially in the plague time, exhort their parishioners to the oft receiuing (in the Church) of the holy Communion of the body and blood of our Sauiour Christ: which if they doe, they shal haue no cause in their sudden visitation to be vnquiet for lack of the same. But if the sicke person bee not able to come to the Church, and yet is desirous to receiue the Communion in his house, then hee must giue knowledge ouer night, or else early in the Morning, to the Curate, signifying also how many bee appointed to communicate with him: And hauing a conuenient place in the sicke mans house, where the Curate may reuerently minister, and a good number to receiue the Communion with the sicke person with all things necessary for the same, he shall there minister the holy Communion.

The Collect.

ALmighty euerliuing God, maker of mankinde, which doest correct those whom thou doest loue, and chastisest euery one whom thou doest receiue: wee beseech thee to haue mercie vpon this thy seruant visited with thine hand, and grant that hee may take his sicknesse patiently, and recouer his bodily health (if it be thy gracious will) and whensoeuer his soule shall depart from the body, it may be without spot presented vnto thee, through Iesus Christ our Lord.

The

Heb. 12. MY sonne, despise not the correction of the Lord, nei faint when thou art rebuked of him. For whom Lord loueth, him he correcteth: yea, and he scourgeth sonne whom he receiueth.

The Gospel.

Iohn 5. VErely, verely I say vnto you, He that heareth my and beleeueth on him that sent mee, hath euerlast life, and shall not come into damnation, but passeth death vnto life.

¶ At the time of the distribution of the holy Sacrament, Priest shall receiue the Communion himselfe, and after ministre vnto them that bee appointed to communicate with sicke.

¶ But if a man either by reason of extremity of sickenesse, for want of warning in due time to the Curate, or for lack company to receiue with him, or by any other iust impedim doe not receiue the Sacrament of Christs body and bloo then the Curate shall instruct him, that if he doe truly rep him of his sinnes, and stedfastly beleeue that Iesus Christ h suffered death vpon the Crosse for him, and shed his blo for his redemption, earnestly remembring the benefits hath thereby, and giuing him hearty thankes therefore, doeth eate and drinke the body and blood of our Sauio Christ profitably to his soules health, although hee doe receiue the Sacrament with his mouth.

¶ When the sicke person is visited, and receiueth the holy Co munion all at one time, then the Priest for more expedition shall cut off the forme of the visitation, at the Psalme, *thee, O Lord, haue I put my trust*) and goe straight to the Communion.

¶ In the time of Plague, Sweat, or such other like contagio times of sickenesses, or diseases, when none of the Parish neighbours can be gotten to communicate with the sicke their houses, for feare of the infection, vpon speciall request the diseased, the Minister may onely communicate with him.

The order for the buriall of the dead.

¶ The Priest meeting the corps at the Church stile, shall say, else the Priest and Clerkes shall sing, and so goe either into Church, or towards the graue.

Iohn 11,25. I Am the resurrection and the life (saith the Lord) Hee that beleeueth in mee, yea, though hee were dead, yet shall hee liue. And whosoeuer liueth beleeueth in me, shall not die for euer.

I know

I Know that my Redeemer liueth, and that I shall rise out of the earth at the last day, and shall be couered again with my skinne, and shall see God in my flesh: yea, and I my selfe shall behold him, not with other, but with these same eyes. Iob 19.

WE brought nothing into this world, neither may we carry any thing out of this world. The Lord giueth, and the Lord taketh away. Euen as it pleaseth the Lord, so commeth things to passe: blessed be the Name of the Lord. 1. Tim. 6. Iob 1.

¶ When they come to the graue, while the corps is made ready to be laid into the earth, the Priest shall say, or the Priest and the Clerkes shall sing.

MAn that is borne of a woman, hath but a short time to liue, and is full of misery. Hee commeth vp, and is cut downe like a flowre: he fleeth as it were a shadow, and neuer continueth in one stay. In the middest of life wee be in death: of whom may we seeke for succour, but of thee, O Lord, which for our sinnes art iustly displeased? Yet O Lord God most holy, O Lord most mighty, O holy and most mercifull Sauiour, deliuer vs not into the bitter paines of eternall death. Thou knowest Lord the secrets of our hearts, shut not vp thy mercifull eyes to our prayers: But spare vs Lord most holy, O God most mighty, O holy and mercifull Sauiour, thou most worthy Iudge eternal, suffer vs not at our last houre for any paines of death to fall from thee. Iob 14.

¶ Then while the earth shall bee cast vpon the body by some standing by, the Priest shall say.

FOrasmuch as it hath pleased Almighty God of his great mercie to take vnto himselfe the soule of our deare brother here departed, wee therefore commit his bodie to the ground, earth to earth, ashes to ashes, dust to dust, in sure and certaine hope of resurrection to eternall life, through our Lord Iesus Christ, who shall change our vile body, that it may bee like vnto his glorious bodie, according to the mighty working whereby he is able to subdue all things to himselfe.

¶ Then shall be said or sung.

I Heard a voyce from heauen, saying vnto me, Write, from hencefoorth blessed are the dead, which die in the Lord. Euen so saith the Spirit, that they rest from their labours. Reuel. 14.

¶ Then

CHrist is risen from the dead, and become the first fruits of them that sleepe. For by a man came death, and by a man came the resurrection of the dead. For as by Adam all die, euen so by Christ shall all be made aliue, but euery man in his owne order. The first is Christ, then they that are Christs at his comming. Then commeth the end, when hee hath deliuered vp the Kingdome to God the Father, when hee hath put downe all rule, and all authoritie and power. For he must reigne till he haue put all his enemies vnder his feete. The last enemie that shall bee destroyed is death. For he hath put all things vnder his feete. But when he sayth, All things are put vnder him, it is manifest that hee is excepted that hath put all things vnder him. When all things are subdued vnto him, then shall the Sonne also himselfe be subiect vnto him that put all things vnder him, that God may bee all in all. Else, what shall they which are baptized ouer the dead, if the dead rise not at all? Why are they then baptized ouer them? yea, and why stand wee alway then in ieopardy? By our reioycing which I haue in Christ Iesu our Lord, I die dayly. If after the manner of men, I haue fought with beasts at Ephesus, what aduantageth it me, if the dead rise not again? Let vs eate and drinke, for to morrow we shall die. Be not deceiued, euill words corrupt good manners. Awake truely out of sleepe, and sinne not: for some haue not the knowledge of God, I speake this to your shame. But some man will say, How arise the dead? with what body shall they come? Thou foole, that which thou sowest is not quickened, except it die; and what sowest thou? Thou sowest not that body which shall be, but bare corne, as of wheate, or some other: but God giueth it a body at his pleasure, and to euery seede his owne body. All flesh is not one manner of flesh: but there is one manner of flesh of men, another manner of flesh of beasts, another of fishes, another of birds. There are also celestiall bodies, and there are bodies terrestriall. But the glory of the celestiall is one, and the glory of the terrestriall is another. There is one manner glory of the Sunne, and another glory of the Moone, and another glory of the Starres: for one starre differeth from another in glory. So is the resurrection of the dead. It is sowen in corruption, it riseth againe in incorruption. It is sowen in dishonour, it riseth againe in honour. It is sowen in weaknesse, it riseth againe in power. It is sowen a na-

tu-

ll body, it riſeth againe a ſpirituall body. There is an
all body, and there is a ſpirituall body: as it is alſo writ-
, the firſt man Adam was made a liuing ſoule, and the
t Adam was made a quickening ſpirit. Howbeit, that is
t firſt, which is ſpirituall, but that which is naturall, and
en that which is ſpirituall. The firſt man is of the earth,
rthy: The ſecond man is the Lord from heauen, heauen-
. As is the earthy, ſuch are they that be earthy. And as is
e heauenly, ſuch are they that are heauenly. And as wee
aue borne the image of the earthy, ſo ſhall wee beare the
mage of the heauenly. This ſay I brethren that fleſh and
lood cannot inherite the kingdome of God, neither doeth
orruption inherite incorruption. Behold, I ſhew you a my-
ery. Wee ſhall not all ſleepe, but we ſhall all be changed,
nd that in a moment, in the twinckling of an eye, by the
aſt trumpe. For the trumpe ſhall blow, and the dead ſhall
ſe incorruptible, and we ſhall be changed: For this corrup-
ible muſt put on incorruption, and this mortall muſt put
n immortality. When this corruptible hath put on incor-
uption, and this mortall hath put on immortality, then
all bee brought to paſſe, the ſaying that is written. Death
s ſwallowed vp into victory. Death where is thy ſting?
Hell where is thy victory? The ſting of death is ſinne,
nd the ſtrength of ſinne is the Law. But thankes be vnto
God, which hath giuen vs victory through our Lord Jeſus
Chriſt. Therefore my deare brethren, bee yee ſtedfaſt and
unmoueable, alwayes rich in the worke of the Lord, foraſ-
much as yee know how that your labour is not in vaine in
the Lord.

¶ The Leſſon ended, the Prieſt ſhall ſay.

Lord haue mercy vpon vs.
Chriſt haue mercy vpon vs.
Lord haue mercy vpon vs.
¶ Our Father which art in heauen, &c.
And leade vs not into temptation.

Anſwere.

But deliuer vs from euill. Amen.

Miniſter.

ALmighty God, with whom doe liue the ſpirits of them that depart hence in the Lord, and in whom the ſoules of them that bee elected, after they bee deliuered from the burthen of the fleſh, bee in ioy and felicity: wee giue thee hearty thankes, for that it hath pleaſed thee to deliuer this thy ſeruant our brother out of the miſeries of this ſinfull world, beſeeching thee, that it may pleaſe thee of thy gracious

goodneſſe, ſhortly to accompliſh the number of thine Elect, and to haſten thy kingdome, that wee with this our brother, and all other departed in the true faith of thy holy Name, may haue our perfect conſummation and bliſſe, both in body and ſoule, in thy eternall and euerlaſting glory. Amen.

The Collect.

O Mercifull God, the Father of our Lord Jeſus Chriſt, who is the reſurrection and the life, in whom whoſoeuer beleeueth, ſhall liue though hee die, and whoſoeuer liueth and beleeueth in him, ſhall not die eternally, who alſo taught vs (by his holy Apoſtle Paul) not to bee ſory as men without hope for them that ſleepe in him: We meekely beſeech thee (O Father) to raiſe vs from the death of ſinne vnto the life of righteouſneſſe, that when wee ſhall depart this life, we may reſt in him, as our hope is this our brother doeth: and that at the generall reſurrection in the laſt day, wee may be found acceptable in thy ſight, and receiue that bleſſing which thy welbeloued Sonne ſhall then pronounce to all that loue and feare thee, ſaying, Come ye bleſſed children of my Father, receiue the kingdome prepared for you from the beginning of the world. Grant this wee beſeech thee, O mercifull Father, through Jeſus Chriſt our Mediatour and Redeemer. Amen.

¶ The Thankeſgiuing of women after *child-birth, commonly called, The Churching of Women.*

¶ The woman ſhall come into the Church, and there ſhall kneele downe in ſome conuenient place, nigh vnto the place where the Table ſtandeth, and the Prieſt ſtanding by her, ſhall ſay theſe words, or ſuch like, as the caſe ſhall require.

FOraſmuch as it hath pleaſed Almighty God of his goodneſſe, to giue you ſafe deliuerance, and hath preſerued you in the great danger of childbirth: ye ſhall therefore giue hearty thankes vnto God and pray.

¶ Then ſhall the Miniſter ſay this Pſalme.

Pſalm. 121. I Haue lifted vp mine eyes vnto the hills: from whence commeth my helpe?

My helpe commeth euen from the Lord: which hath made heauen and earth.

Hee will not ſuffer thy foot to bee moued: and hee that keepeth thee will not ſleepe.

Behold,

Behold, he that keepeth Israel, shall neither slumber nor sleepe.

The Lord himselfe is thy keeper: the Lord is thy defence vpon thy right hand.

So that the Sunne shall not burne thee by day: nor the Moone by night.

The Lord shall preserue thee from all euill: yea it is euen he that shall keepe thy soule.

The Lord shall preserue thy going out, and thy comming in: from this time forth for euermore.

Glory be to the Father, &c.

As it was in the beginning, &c.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

Our Father which art in heauen, &c.

And lead vs not into temptation.

Answere.

But deliuer vs from euill. Amen.

Priest.

O Lord saue this woman thy seruant.

Answere.

Which putteth her trust in thee.

Priest.

Be thou vnto her a strong towre.

Answere.

From the face of her enemy.

Priest.

Lord heare our prayer.

Answere.

And let our cry come vnto thee.

Priest.

¶ Let vs pray.

O Almighty God, which hast deliuered this woman thy seruant from the great paine and perill of child-birth: graunt we beseech thee, most mercifull Father, that she through thy helpe may both faithfully liue, and walke in her vocation, according to thy will in this life present, and also may bee partaker of euerlasting glory in the life to come, through Jesus Christ our Lord. Amen.

¶ The woman that commeth to giue her thankes, must offer accustomed offerings: and if there bee a Communion, it is conuenient that she receiue the holy Communion.

goodneſſe, ſhortly to accompliſh the number of thine Elect and to haſten thy kingdome, that wee with this our brother and all other departed in the true faith of thy holy Name may haue our perfect conſummation and bliſſe, both in body and ſoule, in thy eternall and euerlaſting glory. Amen.

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The Lord himselfe is thy keeper: the Lord is thy defence vpon thy right hand.

So that the Sonne shall not burne thee by day: nor the Moone by night.

The Lord shall preserue thee from all euill: yea it is euen he that shall keepe thy soule.

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Glory be to the Father, &c.

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Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

Our Father which art in heauen, &c.

And lead vs not into temptation.

Answere.

But deliuer vs from euill. Amen.

Priest.

O Lord saue this woman thy seruant.

Answere.

Which putteth her trust in thee.

Priest.

Be thou vnto her a strong towre.

Answere.

From the face of her enemy.

Priest.

O Lord heare our prayer.

Answere.

And let our cry come vnto thee.

Priest.

¶ Let vs pray.

O Almighty God, which hast deliuered this woman thy seruant from the great paine and perill of child-birth: we beseech thee, most mercifull Father, that through thy helpe may both faithfully liue, and walke in her vocation, according to thy will in this life present, and also may bee partaker of euerlasting glory in the life to come, through Iesus Christ our Lord. Amen.

The woman that commeth to giue her thankes, must offer accustomed offerings: and if there bee a Communion, it is conuenient that she receiue the holy Communion.

¶ A Commination against sinners, with certaine Prayers to be vsed diuers times in the yeare.

¶ After Morning prayer, the people being called together by ringing of a Bell, and assembled in the Church, the Litanie shall bee said after the accustomed manner: which ended, the Minister shall goe into the Pulpit, and say thus.

BRethren, in the Primitiue Church there was a godly discipline, that at the beginning of Lent, such persons as were notorious sinners, were put to open penance, and punished in this world, that their soules might be saued in the day of the Lord: and that other admonished by their example, might be the more afraid to offend.

In the stead whereof, vntill the said discipline may be restored againe, (which thing is much to be wished) it is thought good, that at this time (in your presence) should be read the generall sentences of Gods cursing against impenitent sinners, gathered out of the 27. Chapter of Deuteronomie, and other places of Scripture, and that ye shall answere to euery sentence, Amen: to the intent, that you being admonished of the great indignation of God against sinners, may the rather be called to earnest and true repentance, and may walke more warily in these dangerous dayes, fleeing from such vices, for the which ye affirme with your owne mouthes the curse of God to be due.

Cursed is the man that maketh any carued or molten Image, an abomination to the Lord, the worke of the hands of the craftsman, and putteth it in a secret place to worship it.

And the people shall answere and say,

Amen.

Minister.

Cursed is he that curseth his father and mother.

Answere.

Amen.

Minister.

Cursed is he that remooueth away the markes of his neighbours land.

Answere.

Amen.

Minister.

Cursed is he that maketh the blinde to goe out of his way.

Answere.

Answere.

Amen.

Minister.

Cursed is hee that letteth in iudgement the right of the stranger, of them that be fatherlesse, and of widowes.

Answere.

Amen.

Minister.

Cursed is he that smiteth his neighbour secretly.

Answere.

Amen.

Minister.

Cursed is he that lyeth with his neighbours wife.

Answere.

Amen.

Minister.

Cursed is hee that taketh reward to slay the soule of innocent blood.

Answere.

Amen.

Minister.

Cursed is he that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the Lord.

Answere.

Amen.

Minister.

Cursed are the vnmercifull, the fornicatours and adulterers, and the couetous persons, the worshippers of Images, slanderers, drunkards, and extortioners.

Answere.

Amen.

Minister.

NOw seeing that all they be accursed, (as the Prophet Dauid beareth witnesse) which* doe erre and go astray from the Commandements of God, let vs (remembring the painfull iudgement hanging ouer our heads, and being alwayes at hand) returne vnto our Lord God, with all contrite and meeknesse of heart, bewailing and lamenting our sinfull life, knowledging and confessing our offences, and bring to bring foorth worthy fruits of penance.

* Psal. 119.

For now is the axe put vnto the root of the trees, so that euery tree that bringeth not foorth good fruit, is hewen downe and cast into the fire.

* Matth. 3.

It is a fearefull thing to fal into the handes of the liuing God.

* Hebr. 11.

For he shall powre downe raine vpon the sinners, * fiares, brimstone, storme and tempest, this shall be

* Psal. 10.

ry 26. their portion to drinke. For loe, * the Lord is comm
out of his place, to visit the wickednes of such as dwell
lalac.3. on the earth. * But who may abide the day of his co
ming? Who shall be able to endure when he appeareth?
latt.3. * His fan is in his hand, and he will purge his floore, a
gather his wheat into the barne, but he wil burne the ch
1.Thess.5. with vnquenchable fire. * The day of the Lord commeth
a theefe in the night: and when men shall say, Peace, and
things are safe, then shall sudden destruction come v
them, as sorrow commeth vpon a woman trauelling w
Rom.2. childe, and they shall not escape. Then * shall appeare t
wrath of God in the day of vengeance, which obstin
sinners through the stubbornnesse of their heart have h
ped vnto themselues, which despised the goodnes, patie
and long sufferance of God, when he called them con
Prou.1. ally to repentance. * Then shall they call vpon me, (sa
the Lord) but I will not heare, they shal seeke me early,
they shall not finde me, and that because they hated kn
ledge, and receiued not the feare of the Lord, but abhor
my counsell, and despised my correction. Then shall it
Matt.25. too late to * knocke when the doore shall be shut, and too l
to cry for mercy, when it is the time of iustice. O terri
voyce of most iust iudgement, which shall bee pronoun
Matth.25. vpon them, when it shall be said vnto them, * Goe ye cur
into the fire euerlasting which is prepared for the deuill a
his Angels.
*2.Cor.6. * Therefore brethren, take we heed betime, while the
of saluation lasteth, for the night commeth when n
*Iohn 9. can worke: but * let vs while wee haue the light, beleeu
the light, & walke as the children of the light, that we be
*Matt.25. * cast into vtter darkenesse, where is weeping and gnash
of teeth. Let vs not abuse the goodnesse of God, wh
calleth vs mercifully to amendment, and of his endlesse
ty promiseth vs forgiuenesse of that which is past, if (w
*Esay 1. a whole minde and true heart) we returne vnto him. * t
though our sinnes be as red as scarlet, they shall be as w
as snow, and though they bee like purple, yet shall the
*Ezech.18. as white as wooll.
* Turne you cleane (saith the Lord) from all your w
kednesse, and your sinne shall not be your destruction.
Cast away from you all your vngodlinesse that yee h
done, make you new hearts and a new spirit. Wherei
will yee die, O yee house of Israel, seeing that I haue
pleasure in the death of him that dieth, saith the Lord G
Turne you then and ye shall liue.
*1.Ioh.2. * Although we haue sinned, yet haue we an Aduocate w

the Father, Jesus Christ the righteous, and hee it is that obtaineth grace for our sinnes.

* For hee was wounded for our offences, and smitten for our wickednesse. Let vs therefore returne vnto him, who is the mercifull receiuer of all true penitent sinners, assuring our selues that hee is ready to receiue vs, and most willing to pardon vs, if we come to him with faithfull repentance, if wee will submit our selues vnto him, and from henceforth walke in his wayes, * if we will take his easie yoke, and light burden vpon vs, to follow him in lowlinesse, patience, and charity, and be ordered by the gouernance of his holy Spirit, seeking alwayes his glory, and seruing him duely in our vocation with thankesgiuing. This if wee doe, Christ will deliuer vs from the curse of the Law, and from the extreme malediction, which shall light vpon them that shall bee set on the left hand, and hee will set vs on his right * hand, and giue vs the blessed benediction of his Father, commanding vs to take possession of his glorious Kingdome, vnto the which hee vouchsafe to bring vs all, for his infinite mercie. Amen.

*Esay 5

*Matt. 1

*Matt. 2

¶ Then shall they all kneele vpon their knees: and the Priest and Clarke kneeling (where they are accustomed to say the Letanie) shall say this Psalme. *Miserere mei Deus.*

Psal. 51.

HAue mercy vpon me, O God, after thy great goodnesse: accoording to the multitude of thy mercies doe away mine offences.

Wash mee throughly from my wickednesse: and cleanse me from my sinne.

For I acknowledge my faults: and my sinne is euer before mee.

Against thee onely haue I sinned, and done this euill in thy sight: that thou mightest be iustified in thy saying, and cleare when thou art iudged.

Behold, I was shapen in wickednesse: and in sinne hath my mother conceiued me.

But loe, thou requirest trueth in the inward parts: and shalt make me to vnderstand wisedome secretly.

Thou shalt purge mee with hyssope, and I shall be cleane: thou shalt wash me, and I shall be whiter then snow.

Thou shalt make mee heare of ioy and gladnesse: that the bones which thou hast broken, may reioyce.

Turne thy face from my sinnes: and put out all my misdeeds.

Make mee a cleane heart, O God: and renew a right spirit within me.

Cast mee not away from thy presence: and take not thy holy Spirit from me.

O giue me the comfort of thy helpe againe: and stablish me with thy free Spirit.

Then shall I teach thy wayes vnto the wicked: and sinners shall be conuerted vnto thee.

Deliuer me from blood-guiltinesse, O God, thou that art the God of my health: and my tongue shall sing of thy righteousnesse.

Thou shalt open my lips (O Lord:) my mouth shall shew thy praise.

For thou desirest no sacrifice, else would I giue it thee: but thou delightest not in burnt offering.

The sacrifice of God is a troubled spirit: a broken and contrite heart (O God) shalt thou not despise.

O bee fauourable and gracious vnto Sion: build thou the walls of Jerusalem.

Then shalt thou bee pleased with the sacrifice of righteousnesse, with the burnt offerings and oblations: then shall they offer yong bullockes vpon thine Altar.

Glory be to the Father, &c.
As it was in the beginning, &c.

Lord haue mercy vpon vs.
Christ haue mercy vpon vs.
Lord haue mercy vpon vs.
¶ Our Father which art in heauen, &c.
And leade vs not into temptation.

Answere.

But deliuer vs from euill. Amen.

Minister.

O Lord saue thy seruants.

Answere.

Which put their trust in thee.

Minister.

Send vnto them helpe from aboue.

Answere.

And euermore mightily defend them.

Minister.

Helpe vs, O God, our Sauiour.

Answere.

And for the glory of thy Names sake deliuer vs: bee mercifull vnto vs sinners for thy Names sake.

Minister.

O Lord heare our prayer.

Answere.

And let our cry come vnto thee.

¶ Let vs pray.

O Lord wee beseech thee, mercifully heare our prayers, and spare all those which confesse their sinnes to thee, that they (whose consciences by sinne are accused) by thy mercifull pardon may bee absolued, through Christ our Lord. Amen.

O Most mighty God, and mercifull Father, which hast compassion of all men, and hatest nothing that thou hast made, which wouldest not the death of a sinner, but that he should rather turne from sinne and be saued: mercifully forgiue vs our trespasses, receiue and comfort vs, which be grieued and wearied with the burden of our sinnes. Thy property is to haue mercy, to thee onely it appertaineth to forgiue sinnes. Spare vs therefore, good Lord, spare thy people whom thou hast redeemed, enter not into iudgement with thy seruants, which be vile earth and miserable sinners: but so turne thine ire from vs, which meekely knowledge our vilenesse, and truely repent vs of our faults: so make haste to helpe vs in this world, that we may euer liue with thee in the world to come, through Iesus Christ our Lord. Amen.

¶ Then shall the people say this that followeth, after the Minister.

TVrne thou vs, O good Lord, and so shall we be turned: bee fauourable, O Lord, be fauourable to thy people, which turne to thee in weeping, fasting, and praying: for thou art a mercifull God, full of compassion, long-suffering, and of great pitie. Thou sparest when wee deserue punishment, and in thy wrath thinkest vpon mercy. Spare thy people, good Lord spare them, and let not thine heritage bee brought to confusion. Heare vs, O Lord, for thy mercy is great, and after the multitude of thy mercies looke vpon vs.

¶ Godly prayers.

A Prayer necessary for all times.

OMercifull God, I a wretched sinner knowledge my selfe bound to keepe thy holy Commandements, but yet vnable to performe them, and to be accepted for iust without the righteousnesse of Iesus Christ thy onely Son, who hath perfectly fulfilled thy Law, to iustifie all them, that beleeue and trust in him. Therefore grant mee grace, I beseech thee, to bee occupied in doing of good workes, which thou commandest in holy Scripture, all the dayes

dayes of my life, to thy glory, and yet to truſt onely in thy mercy, and in Chriſts merits, to be purged from my ſinnes, and not in my good workes, bee they neuer ſo many. Giue mee grace to loue thy holy Word feruently, to ſearch the Scriptures diligently, to read them humbly, to vnderſtand them truely, to liue after them effectually. Order my life ſo, O Lord, that it may bee alway acceptable vnto thee. Giue mee grace, not to reioyce in any thing that diſpleaſeth thee, but euermore to delight in thoſe things that pleaſe thee but they neuer ſo contrary to my deſires. Teach mee ſo to pray, that my petitions may bee graciouſly heard of thee. Keepe me vpright among diuerſities of opinions and iudgements in the world, that I neuer ſwarue from thy trueth taught in holy Scripture. In proſperity, O Lord, ſaue mee, that I ware not proud. In aduerſity helpe me, that I neither deſpaire, nor blaſpheme thy holy Name, but taking it patiently, to giue thee thankes, and truſt to bee deliuered after thy pleaſure. When I happen to fall into ſinne through frailty, I beſeech thee to worke true repentance in my heart, that I may bee ſory without deſperation truſt in thy mercy without preſumption, that I may amend my life, and become truely religious without hypocriſie, lowly in heart without fayning, faithfull and truſty without deceit, merry without lightneſſe, ſad without miſtruſt, ſober without ſlothfulneſſe, content with mine owne without couetouſneſſe, to tell my neighbour his faults charitably without diſſimulation, to inſtruct my houſhold in thy Lawes truely, to obey our King and all gouernours vnder him vnfainedly, to receiue all lawes and common ordinances (which diſagree not from thy holy word) obediently, to pay euery man that which I owe vnto him truely, to backebite no man nor ſlander my neighbour ſecretly, and to abhorre all vice, louing all goodneſſe earneſtly: O Lord grant me this to doe, for the glory of thy holy Name. Amen.

¶ A Prayer neceſſary to be ſaid at all times.

O Bountifull Jeſu, O ſweet Sauiour, O Chriſt the Sonne of God, haue pity vpon mee, mercifully heare mee, and deſpiſe not my prayer. Thou haſt created mee of nothing, thou haſt redeemed mee from the bondage of ſinne, death, and hell, neither with gold nor ſilner, but with thy moſt precious body once offered vpon the Croſſe, and thine owne blood once ſhed for all my ranſome. Therefore caſt me not away, whom thou by thy great wiſedome haſt made, deſpiſe mee not whom thou haſt redeemed with ſuch a precious treaſure, nor let my wickednes deſtroy that which thy goodneſſe hath builded. Now whiles I liue, O Jeſu, haue

mercy

mercy on me, for if I die out of thy fauour, it will be too late afterward to call for thy mercy: whiles I haue time to repent, looke vpon mee, with thy mercifull eyes, as thou didst vouchsafe to looke vpon Peter thine Apostle, that I may bewaile my sinfull life, and obtaine thy fauour, & die therein: I acknowledge, that if thou shouldest deale with me according to very iustice, I haue deserued euerlasting death. Therefore I appeale to thy high throne of mercy, trusting to obtaine Gods fauour, not for my merits but for thy merits, O Iesu, who hast giuen thy selfe an acceptable sacrifice to thy Father, to appease his wrath, and to bring all sinners (truely repenting and amending their sinfull life) into his fauour againe. Accept mee, O Lord, among the number of them that shall bee saued, forgiue me my sinnes, giue me grace to leade a godly and innocent life, grant me thy heauenly wisedome, inspire my heart with faith, hope, and charity, giue me grace to be humble in prosperity, patient in aduersity: obedient to my rulers, faithfull vnto them that trust me, dealing truely with all men, to liue chastly in wedlocke to abhorre adultery, fornication, and all vncleannesse, to doe good after my power vnto all men, to hurt no man, that thy Name may be glorified in me during this present life, and that I afterward may obtaine euerlasting life through thy mercy, and the merits of thy Passion.

Amen.

FINIS.

THE PSALMES OF DAVID.

Beatus vir. Psal. 1.

BLessed is the man that hath not walked in the counsel of the vngodly, nor stand in the way of sinners: and hath not sit in the seat of the scornefull. Morning prayer.

2 But his delight is in the Law of the Lord: and in his Law will hee exercise himselfe day and night.

3 And he shall be like a tree planted by the water side: that will bring forth his fruit in due season.

4 His leafe also shall not wither: and looke whatsoeuer he doth, it shall prosper.

5 As for the vngodly, it is not so with them: but they are like the chaffe which the winde scattereth away from the face of the earth.

6 Therefore the vngodly shall not be able to stand in the iudgement: neither the sinners in the Congregation of the righteous.

7 But the Lord knoweth the way of the righteous: and the way of the vngodly shall perish.

Quare fremuerunt Gentes? Psal. 2.

WHy doe the heathen so furiously rage together: and why doe the people imagine a vaine thing?

2 The Kings of the earth stand vp, and the Rulers take counsell together: against the Lord, and against his anointed.

3 Let vs breake their bonds asunder: and cast away their cords from vs.

4 He that dwelleth in heauen shal laugh them to scorne: the Lord shall haue them in derision.

5 Then shall he speake vnto them in his wrath, and vexe them in his sore displeasure.

6 Yet haue I set my King: vpon my holy hill of Sion.